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Vol. 36, No. 51

SEPTEMBER 22, 1954

10 CENTS

COINCIDENCE?

THE PHONE RANG. It was the wife of an alcoholic. Her usually calm voice betray her anxiety.

"Joe's gone again. I've called everywhere. I'm worried, pastor. He's pretty far go this time. I have to stay here with the children. Will you look for him?"

I tried to reassure her, but even as she said a thankful "Goodbye" my mind whirled wi questions. Where could he be? Where should I start? What could he be into this tim

The phone was barely replaced—my hand still rested on it—when it rang again.

"Hello? This is Joe. I'm out on Johnson Road. I've had a little accident. I'm all rig but you'd better come get me."

COINCIDENCE? Some would say so.

To me, to Joe's patient wife, and within a few months to Joe himself, it was anoth evidence of God's constant presence, His loving concern.

—LAWRENCE T. RUGH

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylv H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Assoc Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticke together with your new address.

Subscription Price, $3.50 a Year. **Copyright, 1954, by the United Lutheran Publication House.** **Printed in U.** Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

THIS WEEK in The LUTHERAN

LUTHERAN LEADER IN NASHVILLE - - - By Jesse C. Burt, Jr. 12
For 32 years Dr. Irwin Gernert has been a vital force in his city

VACATION SCHOOLS HAVE BOOMED - By George H. Straley 17
Parish Education Board's lesson materials have sparked their growth

THERE MUST BE HOPE OF SOME KIND - - By Joseph Sittler 19
A penetrating analysis of the World Council assembly theme

NO EASY ANSWER AT EVANSTON - - - - By G. Elson Ruff 23
World Council assembly discussions revealed diversity of ideas

GOD DIDN'T FORGET THE FIELDS - - - - By Viola L. Scott 26
A damaging drought taught a lesson in faith

COMMENTS ON THE COS REPORT - - - - - - - - - 35

NEWS

Church in the News - - - 4

World News Notes - - - 10

Washington: Ministers in Social Security - By Robert E. Van Deusen 11

News in the Churches:

Iowa - - - - - Alfred J. Beil 42
Md.: Hagerstown - - W. P. Ard 43
Ohio - - - - - E. R. Walborn 40
Pacific Southwest - H. L. Logan 39
Pennsylvania:
Allentown - H. W. Snyder, Jr. 44
Norristown - - W. C. Roeger 45
West Virginia - - H. L. Hann 46

Letters - - - - - - - 38

Welfare - - - - - - 45

Campus - - - - - - - 41

Deceased - - - - - 47

FEATURES

Five Make a Family: Supper Time Hubbub - By Margaret A. J. Irvin 29

Know the Bible - - - - - - - - - - By Ralph D. Heim 31

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 32

Books - - - - - - - 33

In Conclusion - - - - 50

THE CHURCH IN THE NEWS

D-Day in white schools

White children, sent to school this month with Negro children, didn't know what all the fuss was about. It was only a few parents who thought something terrible had happened. In a community near Fairmount, West Virginia, mothers kept their children at home several days to protest the admission of 13 Negroes in a previously all-white school. Then the school board decided to transfer the Negro pupils to another school.

The U.S. Supreme Court will begin hearings in mid-October on how to enforce the anti-segregation decision which it announced May 17. But in communities along the North-South border (where Negroes are a minority) experiments in combining white and Negro schools began this month. Baltimore ended segregation in its 198 grade and high schools. Washington and St. Louis took the first steps in programs of ending segregation within a year.

In the deep South where Negro population is large, especially in Mississippi, opposition to integrated schools was as vigorous as ever. The Mississippi legislature held a special session to write a constitutional amendment abolishing public schools, if necessary, so segregation may be continued.

Catholic schools take the lead

Roman Catholic parochial schools all over the South were the first to break the color line. There were few Negroes eager to enroll in them, so the problem was not serious. The parochial schools proceeded cautiously.

In Richmond, Virginia, 11 Negroes registered at three Roman Catholic high schools, although elementary schools are still segregated (328 Negroes attend or school, and nine others are for whit only). In Roanoke, 21 Negroes enrolle in parochial schools.

Parochial schools in Dallas, Texa said they will accept Negro pupils whe they have room. The schools "are all fu now," said the Rev. Thomas Tschoep Negroes will be admitted to white Roma Catholic schools in Little Rock, Arkansa next fall, said Bishop Albert L. Fletche There are fewer than 500 Roman Cat olic Negroes of school age in the state.

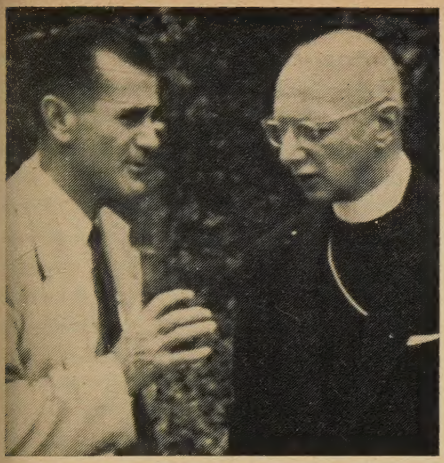
All Roman Catholic high schools North Carolina were instructed to recei Negro pupils by Bishop Vincent Waters. "Beginning with the full seme ter of 1954, Catholic parochial hi schools will accept for class work Catholic students, no matter to what ra they belong, provided they are Catholi and qualified for high school work," said. Three Negro girls enrolled in high school in Raleigh.

Roman Catholics reported in July th they converted 9,428 Negroes in the U in 1953, and now have a total of 457,9

Protestant problem

At top-level conferences, Protesta groups speak boldly about ending ra segregation. But at local gatherings t top-level talk is often rejected.

The Manning, South Carolina, Meth dist church gave notice last month th it will leave the denomination if the gional or national Methodist confere takes action to end segregation. "T local church," said the Manning Meth dists, "opposes any action . . . urgi recommending, or in any other form su gesting that the races be placed side side either in the local church or in



HENRY J. WHITING, F. EPPLING REINARTZ
Successor to Dr. Clarence E. Krumbholz as director of the National Lutheran Council's Department of Welfare is to be Dr. Henry J. Whiting, the Council's executive committee has announced. Dr. Whiting is now director of the Department of World Service of the Lutheran World Federation, with his office in Geneva. He may not begin the new work until sometime in May of next year.

stitutions supported by the South Carolina annual conference."

Presbyterians faced the same problem. At the general assembly of the Presbyterian Church U.S. in May, it was recommended that church colleges welcome Negro students. The Presbyterian Synod of South Carolina voted this month to continue segregation in its institutions "at this time." Presbyterians said "it is the sense of the Synod of South Carolina that it is in the best interests of harmonious relations between the white and Negro races in this section at this time that the present enrollment policies of the institutions under the control and support of the synod be continued."

The North Carolina Presbyterian synod asked its congregations and presbyteries "to desist from taking action" on the race question, pending further study. But Virginia Presbyterians recommended enlisting members in local churches "without reference to race."

"Enforced segregation of the races," they said, "is discrimination which is out of harmony with Christian theology and ethics."

More movies may follow "Luther"

A corporation, Lutheran Church Productions, was formed in 1951 to produce a motion picture biography of Martin Luther. The United Lutheran Church, through its stewardship department, was a partner in the $450,000 project which became a world-wide success.

By July 1 the original investment had all been returned, and $310,000 profit has now been made. This month Lutheran Church Productions was petitioning the churches which sponsor it for permission "to proceed at once to produce other religious films."

The ULC Executive Board gave a favorable opinion Sept. 9 on amendment of the film production charter to allow the corporation to make "such other films as pertain to the religious interests of the Lutheran Church."

Next on the film list, said Dr. Henry Endress, might be a movie biography of Johann Sebastian Bach, greatest of Lutheran musicians. There might be a sequel to *Luther,* applying to modern times the points which were made in that motion picture.

Pastors are underpaid

Salaries of Protestant ministers in the U.S. have doubled in 15 years, Dr. Benson Landis reports in the *Yearbook of the American Churches,* published Sept. 14. But the cost of living has more than doubled.

Men in most occupations are better off

financially than before World War II. Their supply of 1954 dollars is sufficient to buy more than these individuals could afford in 1939. But clergymen have not shared in this increased prosperity. Their standard of living is slightly lower than 15 years ago.

Church offerings are more than three times as large as in 1939. The average church member has increased his contributions from $13 a year to $42, and there are 20 per cent more church members than in 1939. Amount spent on church construction is now 10 times as much as 15 years ago. But pastors' salaries have not kept pace with the prosperity of the churches. The average pastor owes $500 in debts or unpaid bills, according to Dr. Landis' calculated estimates.

Specific salary figures for three denominations are given in the *Yearbook:*

	1939	1953
Congregational	$1,769	$3,313
United Presbyterian	1,979	3,709
Protestant Episcopal	2,725	4,391

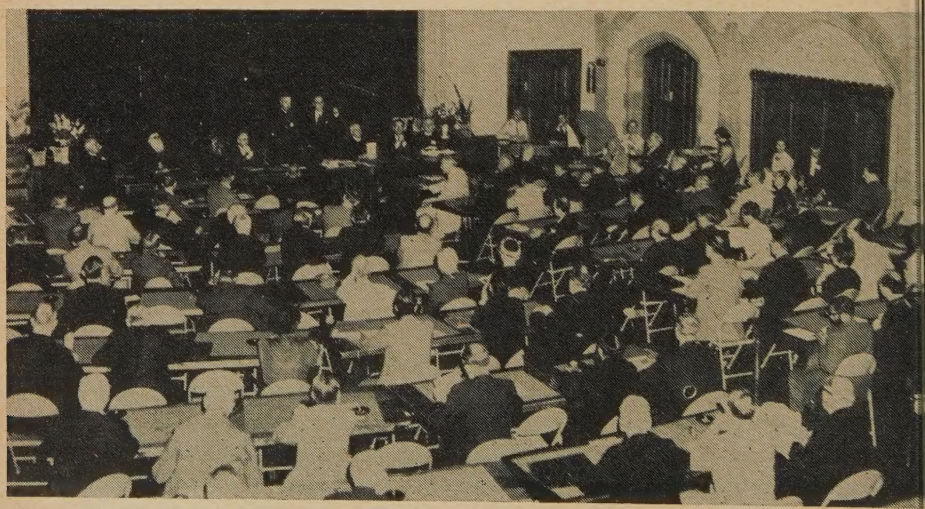
Hromadka goes to Australia

Dr. Josef Hromadka, a delegate fro Czechoslovakia to the Evanston assembl has been called a propagandist for con munism. The Australian governme agreed last month to risk letting its pe ple hear him. He will address a "Peac and Goodwill Assembly" in Melbourn

At Evanston last month Chicag Czechs picketed McGaw hall with ant Hromadka banners accusing the professo of being "Judas" and a dispenser of Com munist poison. Dr. Hromadka came ou of the assembly hall to watch the picket

In Australia pickets went after th Czech professor. A procession of auto mobiles drove through the Sydney un versity grounds, where Dr. Hromadk was speaking, carrying placards whic said: "Go Home, Hromadka," "W Know You," "Who Pays the Pragu Communists?"

The Presbyterian General Assembly i Australia decided after a two-hour debat to permit Dr. Hromadka to make speech in a closed session.



FIRST MEETING OF WORLD COUNCIL'S NEW CENTRAL COMMITTEE
Ninety-seven-member governing agency meeting in Evanston this month elected Dr Franklin Clark Fry chairman, re-elected Dr. W. A. Visser 't Hooft general secretary

Catholics approve birth control

There is serious danger of population increasing too rapidly in "underdeveloped" countries, a Roman Catholic spokesman acknowledged this month. The Rev. Stanislas de Lestapis told the World Population Conference, meeting in Rome, that governments might lawfully carry on propaganda in favor of reducing births. The New York *Times* correspondent said that Father de Lestapis' statement "was understood to have been cleared with the Vatican."

Only difference between the Roman Catholic and other theories of birth control is regarding method. Father de Lestapis said married couples may use the "rhythm method," abstaining from marital relations during part of each month. He said married couples would be acting honorably if they restrict the number of their children by means the church considers legitimate, but not if they employ mechanical methods.

Bingo explosion

Bingo in Brooklyn, New York, broke out into huge newspaper headlines when the city police department fired Louis Goldberg as deputy chief inspector because he enforced the state gambling laws against churches.

In three weeks Inspector Goldberg stopped bingo-playing in 40 churches and clubs. He had a list of 100 places where the games were played, mostly in Roman Catholic churches, and planned to close them all.

One of the biggest New York bingo games is at the new $1,000,000 parochial school of Immaculate Conception Roman Catholic Church in the Bronx, on which there is a $490,000 debt.

The bingo question would probably get into the election campaign for the New York State governorship this fall. Democratic party leaders say they will seek a change in the state constitution legalizing bingo and similar games on a local-option basis. Senator Irving M. Ives, Republican candidate for the New York governorship, says he favors a state constitutional amendment giving communities local option to permit bingo games for the benefit of churches and charitable organizations.

Protestant groups were defeated this month in efforts to block balloting in Michigan in November on legalizing charity lotteries. Church leaders said this would lead to "a dangerous penetration of Michigan by gangster gambling syndicates."

No seminary merger

The chance that the American Evangelical Lutheran Church might merge with the United Lutheran Church next year practically disappeared last month.

The test vote at the AELC convention was on a plan to move Grand View Seminary to the campus of either the Chicago or Northwestern seminaries of the United Lutheran Church.

This plan was defeated by a 133 to 100 vote. The AELC (the Danish Evangelical Lutheran Church until last year) decided to spend $20,000 in strengthening its seminary at its present location in Des Moines.

Affiliating the seminary with a ULC institution might have been a move in the direction of merger of the AELC with the United Lutheran Church, which has been under consideration for three years.

Will look for more refugees

Up to Sept. 1 only 5,113 refugees had reached the United States under the 1953 law admitting 214,000 in three years. But Lutherans were still hopeful that the process would speed up.

This month six Americans were going to Germany and Austria to interview families eager to come to the United

States. The group, sent to Europe by Lutheran Service to Refugees, will secure full information on these families so it may recommend them to Americans willing to sponsor them. Sponsors agree to find homes and jobs.

Among the six Americans going overseas on this mission is a United Lutheran pastor, the Rev. Roger G. Imhoff of Louisville, Ky. A group of eight spent several months in Europe early in 1954, and brought home descriptions of 2,000 families wishing to emigrate.

School problem in Germany

All Roman Catholic bishops of western Germany joined in a protest this month against a bill pending in the Lower Saxony legislature that would abolish denominational schools. "We will loyally side with" Lower Saxony Catholics "in their continuing struggle," said the bishops.

Lower Saxony is a large German state with its capital at Hannover. The Socialist government plans to liquidate the 2,000 state-supported Protestant and Roman Catholic schools, and establish a school system free from church control.

Forty thousand Roman Catholics marched in a demonstration against the school bill at Lingen last month. Archbishop Wilhelm Berning said the proposed legislation is contrary to the law of God, the West German constitution, and the concordat made by the Vatican with the Hitler government 20 years ago. Chancellor Konrad Adenauer has insisted that the Vatican-Nazi concordat is still in effect.

Lutheran churchmen have not opposed the bill. It gives "sufficient guarantees for a Christian education," asserted Bishop Hanns Lilje.

Americans help Dutch with stewardship

Lutherans had been a tiny minority in the Netherlands for hundreds of years but since World War II have begun an active mission program. Ten mission have been planted in the last three years.

To aid the Netherlands Lutherans in developing self-supporting congregations the Lutheran World Federation announced this month that it is sending two Americans and $30,000. The Americans are the Rev. Carl H. Mau, who has been giving stewardship instruction in Germany, and Dr. David L. Ostergren, LWF representative in England. The money will be used to establish a church extension fund, being lent in developing missions into self-supporting congregations.

Fresh interest in Lutheranism has been created in Holland by publication there this year of a highly successful biography of Luther by Dr. W. J. Kooiman, and by weekly radio broadcasts which Dr. Kooiman gave during the summer. It is expected the Luther film will open in Amsterdam and elsewhere in the Netherlands in October.

Harrisburg may be next

United Lutherans had traveled long distances to their conventions in recent years: Des Moines in 1950, Seattle in 1952, and this year Toronto. The 1954 convention may be within a half-day's ride from half of the United Lutheran churches.

Fifty per cent of the ULC congregations are in New York, New Jersey, Pennsylvania, and Maryland. A central point in this area is Harrisburg, Pa., to which the 1956 convention has been invited by the Central Pennsylvania Synod.

Sessions could be held in the education building on the state capitol grounds, Dr. F. Eppling Reinartz reported to the ULC Executive Board on Sept. 9. Hotels promise sufficient rooms for delegates and visitors.

CHURCH SCHOOL IN A TRAILER

Released-time classes in religion, which can't be held in public-school buildings, can be conveniently managed in trailers parked outside schools. This one is in use at Ventura, California. Trailers are similarly used in scores of other communities

Faith healer loses on vaccination

Kentuckians who believe "all diseases can be cured by prayer" have no right to prevent their children from being vaccinated, Assistant Attorney General M. B. Holifield ruled.

Kentucky law requires "all parents and guardians having the care of any minor to have the minor vaccinated for smallpox within 12 months after birth or after the minor comes under their care."

Objection to this law had been made by Mrs. D. A. Whitaker of Mt. Victory. Mr. Holifield informed her that "the laws of our Commonwealth as to vaccination against smallpox, typhoid fever, and other diseases are to prevent the acquiring of those diseases, and not to cure.

"When acquired by yourself, if you wish to cure it only by prayer, the laws of Kentucky do not interfere with your using that remedy only on your own body. But you have no legal right to hinder or interfere or fail to vaccinate your own children against those diseases."

And so forth

More than 52,000 U.S. churches now have 16mm motion picture projectors, the Rev. S. Franklin Mack estimated at an audio-visual workshop this month. The workshop, sponsored by the Broadcasting and Film Commission of the National Council of Churches, was directed by the Rev. George B. Ammon of the ULC Board of Parish Education.

Television equipment picking up the Sunday services in St. Paul's Lutheran Church, Toledo, and channeling them to a 27-inch screen in the church's social room, was put in operation last spring. The equipment permits an overflow congregation of 300 to see and hear the services in a room adjoining the 1,000-seat church.

World News Notes

ASIA FOR ASIANS

THE U.S. HAD FOUND only a few nations in Asia that want American help in protecting them from communism. Pakistan, the Philippines, and Thailand are the few. British Commonwealth nations such as Australia and New Zealand are eager for mutual defense pacts. But the rest of Asia seems to fear American influence as much as it fears Russia.

U.S. policy in the Far East is mixed up because there are strong groups which differ violently with one another on what ought to be done. Whatever policy the United States follows, the ten-point statement recently given by Carlos P. Romulo, Philippine ambassador to the U.S., provides intelligent guidance. Here are General Romulo's ten reasons why Asian nations resist being tied up in American foreign policy:

1. The Asian peoples will no longer tolerate the shackles of colonialism. What they want is a status of equal partnership and voluntary co-operation with other peoples.

2. The Asian peoples are fired with an aspiration to human dignity and economic well-being which can no longer be held in abeyance.

3. The Asian peoples will not fight for the vague concept of a free world; they will fight on the side of the free world only if they have a stake in freedom themselves.

4. The West must work with and through the responsible nationalist movements in Asia rather than through puppet regimes that have no popular support. By denouncing and opposing genuine freedom movements in Asia as Communist-inspired, the West, in fact, exposes such movements to Communist infiltration and control. The objective must be to isolate Communist agitation from the legitimate nationalist aspirations of the Asian peoples.

5. Military measures are at best a short-term device for staving off an immediate threat of Communist aggression. The long-term struggle against communism, however, requires economic and financial assistance that will enable the Asian peoples to raise their standards of living.

6. Assistance should be offered on a basis of equality and mutual respect, and not as a special favor with political strings or as a disguised survival of colonialism.

7. As there can be no world peace without Asia, so there can be no economic stability in the world without Asia. You cannot neglect Asia and, by continuing to pour dollars into Europe, expect to stabilize the world economy, including the European economy itself.

8. Asian political, economic and social organization is predominantly on an authoritarian pattern. Therefore, it should not be assumed that the Asian peoples will automatically adopt democracy of the Western type; rather, they will adopt it with necessary modifications and only as it demonstrates its superiority in the actual experience of daily life.

9. Asian neutralism must be recognized partly as the result of a genuine desire for peace, partly as dictated by the serious internal problems of many countries in the region, and partly as inspired by a lingering distrust of the motives of the colonial powers.

10. The Asian peoples will not give their support to any program, policy or course of action affecting Asia that is taken without consulting them.

Washington

MINISTERS IN SOCIAL SECURITY

THE LONG DEBATE as to whether ministers should be included in Social Security, and on what terms, is over. In the last hectic hours before adjournment, Congress decided that ministers might come in on a voluntary basis, classing themselves as "self-employed." A strong minority segment of church opinion which favored this action pursuaded Congress of its wisdom (see THE LUTHERAN, Aug. 11).

This solution to the problem answers two basic objections. It keeps churches from having to pay "taxes" to the government for their pastor's coverage. It leaves to the individual minister the decision as to whether to enter the system.

There are certain disadvantages. Under the self-employed category, ministers will have to pay 3 per cent of their income (up to $4,200) while people in other occupations pay 2 per cent with the employing agency paying 2 per cent. Churches will lack some of the feeling of responsibility for their pastor's retirement which would come through sharing his Social Security payments.

Voluntary entry into the system has a rigid two-year time limit. Ministers may enter beginning Jan. 1, 1955. Those who have not joined by Jan. 1, 1957, cannot enter thereafter. Those who are newly ordained have two years to make up their minds. Once having entered the system, a person is not permitted to withdraw.

Benefits

No benefits are available until a person has been covered for six calendar quarters (a year and a half). To be fully insured, he must have been covered for at least half the quarter between Dec. 31, 1950 (or his 21st birthday) and his death or retirement.

To be eligible for retirement benefits at the age of 65, a person must be fully insured. The amount of monthly payment will depend on: (1) his average monthly wage, figured over a period of years; and (2) whether he has a wife of 65 or over, or children under 18. For example, a retired minister whose wife is under 65, and whose average monthly salary has been $310, will receive monthly OASI payments of $100.50. When his wife becomes 65, he will receive $150.80 a month.

In case of the husband's death, either before or after 65, the widow receives a monthly payment if she has reached 65, or if she has one or more children under 18. A widow 65 or over, whose husband's average monthly salary was $310, will receive $75.40 a month until her death. A widow with one minor child will receive $150.80 a month until the child reaches 18. A widow with two or more minor children will receive $200 a month, based on the same average salary.

THE AMOUNT of payment under various circumstances is based on fixed scales. In many cases, families draw out far more than they put in. In other instances, they draw out less than they put in. OASI is not insurance in the strict sense of the word, but a social contract by which workers and their employers co-operate in easing the financial strain of retirement and providing for the needs of survivors unable to care for themselves adequately.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen, Washington representative of the National Lutheran Council, writes a page on national news each week for THE LUTHERAN.

Lutheran Leader in Nashville

By JESSE C. BURT, JR.

Old congregation in Tennessee city has reached new heights under aggressive and devoted pastorate of Dr. I. W. Gernert

MORE IS IN A NEW church building than the steel and bricks, the stones and mortar. It takes more to build one than the neat tapping of the trowel, or the mixing of cement with just enough sand and water. So it is with a new Nashville church.

First Lutheran Church, Eighth Avenue and McGavock Street, Dr. Irwin W. Gernert pastor, is building a new $100,000 chapel on the south side of the present church building, which was dedicated in 1951, and cost $500,000. In five years the congregation has spent about one thousand dollars per capita on new construction, if the building expenditures were averaged out among the membership. As of Sept. 1, however, total indebtedness is a mere $27,000.

The vitality of this congregation has given it a good name in the community. A Nashville businessman said recently, "You have to give these Lutherans credit. They don't just tithe, alone. They give to their church. They give smart business, physical labor, dollars, and the yeast of purpose and conviction."

FIRST CHURCH'S air-conditioned, Briar-Hills-stone building is a neighbor of the massive new United States courthouse and federal office building, an eight-story structure, in the heart of downtown Nashville. The two buildings occupy the entire block.

Nashville, capital of Tennessee, is known for its denominational publishing houses, various church boards, commissions and schools. Five religious weeklies are published here. In 1953 about 100 million pieces of church literature were printed and sent out from this city of 174,000 population.

Yet First Lutheran's building program is the first major downtown church development in the city in many years. For a generation the congregation had desired to locate downtown, not just for strategic purposes, but for the convenience of its city-wide membership.

This feeling was shared by Pastor Gernert, who has served the congregation since 1922. A man of wiry build and tireless energy, he has the manner of one who enjoys his work. A native of Louisville, he attended Wittenberg College and Hamma Divinity School. For six years he served parishes in Louisville where he made a reputation as a church organizer and builder. From 1922 to 1927 he was secretary of the former Olive Branch and Indiana Synod. He helped organize the present Kentucky-Tennessee Synod and was president from 1936-37.

THERE WERE THOSE in the congregation when Pastor Gernert was called who wondered about his personal background, particularly what the Gernerts had done in the Civil War—a natural speculation in a traditionally southern city like Nashville. After all, Louisville was just across the river from the "North."

Hearing of this speculation, the young pastor had occasion innocently to remark

TENNESSEE PASTOR
Dr. Gernert

at an auxiliary meeting, "My grandfather fought at the Battle of Chattanooga in the Civil War."

After an effective pause, he added casually, "On the southern side, too."

This was a small sensation—something we didn't know. The pastor then seized the opportunity to say, "Now, let us all be Americans!" The evidence strongly suggests that in the succeeding years the pastor has built on this theme.

IN 1922 THE First Lutheran pastorate had a complex of problems to challenge a man's enthusiasm and energy. The congregation's morale was low. The people were saying gloomily, "When the widows and orphans die, we'll have to close this church." Less than 100 came to Sunday school, and a mission church beat First Church in an attendance contest. There wasn't a parsonage; the pastor's salary was pieced together from various sources. Benevolences were unpaid. Strong anti-German feeling, developed in World War I and somewhat directed towards the Lutherans, was still a problem.

Instead of waiting around for something to turn up, a building committee was almost immediately formed under the new pastor. A new house of worship was needed to replace the structure that had been dedicated in 1867.

In 1926 the congregation acquired land on Eighth and McGavock, just off Broadway. This was the beginning of a long, at times desperate, struggle to retain the mortgaged land. It was impossible, of course, to predict the 1929 crash, the long depression, World War II.

Although the congregation stirred into new life, with Sunday school attendance increasing 250 per cent, the acquisition of the land made the church "land poor." The mortgage holders threatened to foreclose at one point.

Pastor Gernert called on the realtors who held a lien on the church land. He appealed to them to think what a church would mean to downtown Nashville, particularly that part of the city, just off Broadway--the busiest street in town. But the realtors wanted cash.

Then Gernert exclaimed: "All right. You know, and I know, we are good risks. But you cannot let yourselves see into the future. I'm going to write a history of First Lutheran Church one day. When I do, I'm going to put down in black and white, calling names, and citing dates, just how and why you prevented a church from building in downtown Nashville!"

The man's courage was enough to win an extension of time for the hard-pressed congregation. Bonds were sold to the congregation. In one Sunday afternoon

$10,000 was raised to aid in the desperate fight to secure the land. Finally, the victory was won.

THE PREJUDICE problem was met squarely by the pastor. Almost immediately he broke precedent and joined the Nashville pastors' association. Later he was elected president of this group. Realizing that to many he would be the only contact with First Lutheran Church they would ever know, Pastor Gernert early in his Nashville ministry affiliated himself with many civic activities.

These include the YMCA, the Davidson County Anti-Tuberculosis League, Good Will Industries, Federal Housing Authority, the National Housing Board, the Nashville Housing Authority, and the Red Cross. He was recently cited for a decade of "unselfish and untiring service" as vice chairman of the Nashville Housing Authority.

In an interview recently, Dr. Gernert said, "These contacts were for the Lord and for the church." Almost daily as a result of his community service, a person of another denomination comes to him for help. Sometimes there are calls in the middle of the night to come and help. No part of the city is strange to this pastor.

On account of all this the Nashville *Banner* said in an editorial not long ago: "For him his church has been a base of operations for wider work as well."

BUT SECURING HOMES for displaced persons was the heaviest burden for Dr. Gernert. In charge of the Tennessee phase of the National Lutheran Council's program, he located some 205 DPs in the state. He arranged for 175 of these people to come to Nashville, a fourth as many people as he has today in his congregation.

The DP operation was a personal crusade, indicating the man's compassion and his evangelical feelings of a personal God who loves us always and especially when we are in trouble. Dr. Gernert says of the DPs that: "They were wandering sheep. They came from all walks of life. They had to have a place to stay, and a job. The odds were tremendous, but the goal was high."

FIRST CHURCH IN NASHVILLE
Built with courage

The DPs usually arrived at Nashville's Union Station at two o'clock in the morning. Dr. Gernert was on hand to greet them. Sometimes there was no place for them to go, so he had to arrange a place for them to stay on short notice, rousing people out of bed to answer the telephone. Concurrently, the new church edifice was being constructed, a rather gruesome timing that the pastor admits he would change if he had it to do all over again. "I nearly wrecked myself. An uninterrupted night's rest was unheard of."

Perhaps the greatest problem of the

Latvians and Estonians who came to Nashville was trouble with the English language. The church therefore held weekly English classes, open to all DPs in the community, including several Jews who had located in Nashville. A social worker was engaged to assist the newcomers.

LACK OF PRETENSE may well indicate the down-to-earth seriousness of the congregation itself. Although First Lutheran Church, being downtown, could well be "fashionable," the men are free to attend worship services in summer without their coats.

A man commented, "We feel that God is approachable, that a man can worship as effectively without a coat as with one, perhaps more so when the temperature outside is 100 degrees. We feel it makes going to church more natural, something you don't 'dress up' for. Perhaps, too, it's taking our coats off to work better for the Lord."

The heart of Pastor Gernert's work probably is his day-in and day-out visiting. "I get hunches that someone is in trouble, real or imaginary. I get in my car and go to see this person, immediately. I've known and loved these people for 32 years. I know all about them, as if they were my own children." He averages some 30 pastoral calls a week, not counting the visits he makes to places where his people work.

WHEN HE IS DRIVING HOME after the visits, Dr. Gernert likes to sing. He has a resonant baritone, a large voice for a man his size. Sometimes he works out songs after the calls. The church organist transcribes them for him after Pastor Gernert sings the words and the tune over the telephone.

Mrs. Gernert, before her marriage, was organist for a Baptist church in Louisville. The children: Freda, William, and Mary, all have artistic interests. Perhaps the head of the house comes by his music naturally.

His book, *Children's Choir Classics for*

DR. GERNERT OFFICIATES AT A HAPPY EVENT
His service to the community makes many call him their pastor

Church Use, is now in its second printing, and has sold 3,000 copies. It is recommended by the Presbyterians, and is on the important "approved list" of church materials of the Southern Baptists. Moreover, the Methodists are considering publication of one of Dr. Gernert's hymn types. He says, "Now if the Lutherans would only show interest, we might get that church tower yet."

A million-dollar business in Nashville is country music, due largely to the location here of Radio Station WSM and the Saturday Night "Grand Ole Opry," a 28-year-old program said to be the oldest continuously sponsored radio program in the world. In Nashville a nasal hum can be arranged into music, played on the air, put into records and sheet music.

And the energetic Lutheran pastor has contacts with the world of country music. Pee Wee King, one of the composers of *Tennessee Waltz,* was a member of the congregation, until he moved to Louisville. The pastor married Eddy Arnold and his wife a few years ago—Eddy plays a guitar and sings on NBC television now.

Dr. Gernert has just written a hillbilly type song—he is still trying to build a church out of music. This song is entitled *Sweet Marie, of Tennessee.* "I got to thinking about those boys in Korea, so lonesome, so I wrote a song about a boy who says he wants to come home to Tennessee and marry his sweet Marie. What a miracle if the song could become a hit and we could build our tower with it!"

And so, for over a third of a century First Lutheran Church and Pastor Gernert have built. From this church five men have gone into the ministry. A small congregation so far as numbers go, the Nashville Lutherans have built an enviable record.

To many Nashvillians, the location of the church next to the Federal Building possesses a profound symbolism. This is best indicated in the words of Pastor Gernert: "We have the law on the left, and the Gospel on the right."

Overcautious

It was Rally Day at the small country church, and the adults had been invited into the big primary room to listen to the children sing and recite. Though to the parents this was a scene to be viewed with tolerant amusement and pride, to the children it was a morning of nervous excitement. No one was more aware of the importance of his part in the program than four-year-old Jimmy, who was to take up the offering. As he self-consciously went about his duty, plate clutched firmly in hand, he approached the chair of little Janie, his special friend.

Slowly she began to drop the pennies into the plate, one at a time, while he watched intently. As she dropped the third penny in, he leaned forward in obvious distress and said in a stage whisper, "Hey, that's too many. Keep some for yourself."

—Margaret Umberger

Vacation Schools Have Boomed

By GEORGE H. STRALEY

Lesson materials provided by Parish Education Board have played big part in growth of summertime classes

NOT MANY EDITORIAL projects require two years' planning for a product that's used only three weeks, at the most!

But that's the unique situation with the Vacation Church School series of lesson materials, prepared and published by the Boards of Parish Education and of Publication of the ULCA. Now the 1956 material is in the planning stage, work is nearing completion on the 1955 materials and they'll soon be ready for the printing press. The 1954 material is already past history!

The VCS series is widely used by Lutheran church school groups and by other Protestant denominations. Started in 1950 to meet the needs of a growing number of vacation church schools, the VCS series is a set of uniform paper-bound books designed for the use of graded nursery, beginners', primary, junior, intermediate-senior, young people and adult groups.

VACATION CHURCH SCHOOLS have been in existence for about 50 years. Originally they were known as "Daily Vacation Bible Schools." Almost every community now has at least one, sometimes sponsored by a single congregation, sometimes by two or more congregations as a union endeavor. Most are in session for two weeks, usually in June. A few operate on a three-weeks' basis, but the series is arranged in 10 lessons, to serve for two weeks of five days each.

In the ULCA, until 1949, little had been done to supply these schools with lively graded material. At intervals of three years a series of permanently-bound VCS lesson courses had been brought out, but even these had been discontinued. In 1949 it was decided to issue an annual series of VCS lesson books, in periodical form rather than as permanent volumes.

The new undertaking was almost solely the work of Dr. Theodore K. Finck, who had come to the Board of Parish Education in 1938 as editor of Sunday school graded materials. Dr. Finck became editor of the VCS project, while continuing his other duties, and brought out the first VCS series in 1950 after only a year's planning. Subsequent issues have had more advance preparation.

IT'S NECESSARY to work so far ahead on this project because much is done on assignment by free-lance artists and writers who must be given ample time for their jobs. Writers have from seven to eight months to prepare their material, and are asked to make suggestions for art work. Dr. Finck decides on the art assignments and discusses them thoroughly with Edmund W. Jones, the Board of Publication's art director.

Writers are selected by Dr. Finck, who has set up a rule whereby no one may be engaged for more than five years. Up to this year's series, the rule has had no application; however, for the 1955 series, only one previous contributor has been eligible. Three who have completed five years as steady contributors are Sister Esther Bunge, of Greenville, S. C.; Mrs.

Loice E. Gouker, wife of the Rev. J. Wilbur Gouker; and Dr. Amos John Traver, of Hamma Divinity School. Their places will be taken by new writers.

"This system of turnover may be regretted by some of the users of the series," Dr. Finck admits, "but we believe it will result in constantly fresh material."

THERE IS NO TURNOVER rule for artists, but Director Jones exercises extreme care in selecting those likely to do the best job. Some are especially good with children, or with Bible scenes. Some specialize in cut-outs, which are used liberally in the children's VCS books.

Art layouts are created about a year ahead of deadline. The artists prepare preliminary drawings or comprehensive sketches in pencil, following assigned instructions, and then confer with Dr. Finck and Director Jones, who make revisions and recommendations. Five or six weeks later the finished drawings are turned in.

One would be tempted to conclude that, with all the previously published art available in the field of religion, it would be unnecessary to hire artists to do original drawings. But it has been found that the fresh approach is important.

"We have tried pick-ups from available art," Director Jones says, "but they simply don't have adequate appeal. The public is interested so much more in fresh art. It's almost impossible, anyway, to adapt some pick-ups to the particular job at hand. The public likes to see the old themes of the Bible done from a new approach."

Each year the series is given a new theme, which conforms to the theme used in that year by the Division of Christian Education of the National Council of Churches. Next year's series will be on the theme, "Jesus Lives," a sequel to the 1954 series. The 1956 series will deal

PLANNING ART WORK
Artist Paul Swisher, Director Jones and Dr. Finck review preliminary drawings

with "The Bible and the Home." Since 1953, all Bible texts and references used in the series are according to the Revised Standard Version.

Originally, the series included only the beginners', primary, junior, intermediate-senior and young people-adult lesson books. The nursery book was added in 1951 to satisfy a mounting demand.

HOW CONSERVATIVE editor and board were in estimating the probable demand for the series is revealed when the sales figures are compared with the original print order. The first series, in 1950, was brought out under an initial print order of 30,000 copies. The supply was quickly exhausted, and several reprintings had to be made. Final sales figure stood at around 74,000, exceeding even the most optimistic of forecasts.

Since then the gain has been even more

striking. In 1951 it nearly doubled—142,000 copies. In 1952 it went over 188,000. Last year it topped 207,000. So far in 1954, a total of 215,000 copies have been sold.

Dr. Finck interprets the consistently growing volume of sales to mean that the series is finding increased favor with established schools, that more youngsters are attending VCS, and that more schools are coming into existence.

AN INTERESTING outgrowth of the VCS Series is the planning chart which Dr. Finck prepares to guide writers in filling their assignments. These charts are session-by-session outlines of subject matter with which the course will deal. They contain references to pertinent biblical texts, examples of how the texts can be applied to the central theme of the series, suggested layouts of maps and illustrations, and ideas on the use of visual aids. At the outset, these charts were behind-the-scenes material, designed only for use by persons engaged on preparation of the series. But VCS institute groups find them useful. Seven hundred were multilithed and distributed this year; 1,000 of the 1955 charts will be distributed, and probably even more of the 1956 charts, which are now ready.

There Must be Hope of Some Kind

By DR. JOSEPH SITTLER

Human aspirations are inadequate, but it's difficult for Christians of varying backgrounds to agree on what they hope for

CHRIST—THE HOPE OF THE WORLD. This was the theme of the assembly of the World Council of Churches in Evanston. To millions of Americans who are members of Christian churches, the statement may seem obvious, unexciting, worn and weary.

It isn't! The theme is both a denial and an assertion. What it denies strikes straight and clean at the basic illusion of human life. What it asserts elevates, bare and massively simple, the root-meaning of the Christian faith.

What this theme denies is that there is any hope this side of God's deed in Christ which is adequate for human life. The world is full of hopes, and men and women everywhere fashion their lives according to them. Man is so constructed that he cannot live without hope. With passionate or dull persistence he seeks in some pattern of hope to understand and realize who and what he is.

JOB, FAMILY, social life, fishing in the lake, woodworking in the basement, casual love-making in a corner, or plain day-by-day satisfactions—these are his usual patterns of hope.

But they won't hold him, or sustain him, or adequately unfold him, or finally save him. Man eats; but man is not a

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The Chicago *Sun-Times* selected Dr. Joseph Sittler of the Chicago Lutheran Theological Seminary to write a daily column during the Evanston assembly, interpreting the sessions as a theologian. Dr. Sittler attended the assembly as a United Lutheran Church delegate. Some of the newspaper columns are being reprinted here by permission of the *Sun-Times*.

WORLD COUNCIL IN SESSION . . . 7,000 crowded into McGaw Hall for public meeting

walking stomach. Man builds, but none of his building quiets his ultimate dream. Man loves, but no love he is capable of is pure or high or full enough for him.

Much in our common church life conspires to dull us to the huge denial in this theme—that Christ, and only Christ, is the One adequate to man's hope. The trivialization of the Christian message among us is evident. The church to millions of automatic members means a place where it is regularly declared that there is a God, that He is fairly important, that He has His eye on us!

The bad jokes we regularly make about coming to St. Peter at heaven's gate reveal the extent of the contemporary trivialization of the Christian message. If a man is "good" he goes to heaven; if a man is "evil" he goes to hell. To be good means to live soberly as a bill-paying, hard-working, respectable citizen. To be evil is to drink too much, love too carelessly, step across one or more of the various moral customs that prevail.

AND ALL OF THIS interpretation of Christianity is liable in some loose way to be associated with our church. Our church is filled with nice and respectable people, presided over by a man whose moral ambitions are commonly judged

according to their entertainment value or their confirmation of our certain "goodness" as over against the questionable folks outside.

To THE TRIVIAL, nothing deep has meaning. That is why a trivialized Christian understanding does not easily grasp what is meant by the theme "Christ—The Hope of the World." For understanding to grasp this assertion, many things must happen. All other hopes must come under question! Our own lives are not adequate to our possibilities. Our own society is not adequate to our need for fellowship. Our own loves are not adequate to love.

Millions of men everywhere know this. The history of our day has driven this knowledge deep. We live in a day of bright collapsing hopes. Sterile sophisticates chatting around martinis—and driven, beaten populations crouched over empty rice bowls—from representative individuals of both situations the cry has arisen for a hope among and above hopes, a love grounding and transcending all mortal love, a communion that sustains and gives meaning.

To SUCH A TIME and to men in such a situation the Assembly of the World Council of Churches longed to speak of the hope which is in Christ, the Lord of the church. This speech was not a call of "good" men to "evil" men. It must not be understood as the pious speech of the children of light to the children of darkness. For all are infected with evil, and all of us walk in partial darkness. But to be a child of the church of Christ is to know oneself to be called to another possibility!

God lives; He is not dead. The world is in deep trouble; but its destiny has not been wrenched out of His hand. And this God has acted, spoken, involved himself in our lives and in our world to the point of entering its darkness and dying its death. Therefore He has the right to call to men everywhere—hopeless, weary, flabbergasted, cynical men.

And what He says when He calls is not first of all a proposition or a program, or a condemnation. But a gift of a Man!

That is why the Christian churches represented at Evanston did not say, the church—the hope of the world, or, religiousness—the hope of the world, or morality—the hope of the world. But a deed in the form of a Man whose life was drenched in earth to the point of earth's death. And who was raised from death by God. And lives. Therefore—Christ, the hope of the world.

DELEGATES AT EVANSTON had a hard time agreeing upon a common statement concerning "Christ—The Hope of the World." This difficulty needs to be interpreted. If it is simply reported without interpretation the entire spirit and work of the assembly will be misunderstood.

No single catalog of the history of this brain-grinding effort to achieve a common mind can be adequate or completely just. But three aspects of the problem can be stated.

1) The revolutionary character of the contemporary world.

Everybody knows the surface facts that confirm that statement: International tensions, the rising to power of new and vigorous societies, the violence that is erupting all over the earth.

But deep down under these events is the real revolution—there no longer exists a "common sense" of all humanity. Perhaps there never did. But for centuries the powerful and outreaching Western tradition was able to impose upon the world many of its values and its controlling force.

That time has passed. Its passing was

a long process—but the result of the process has announced itself in our violent and tormented 20th century. History reveals times of balanced and relatively tranquil life. History reveals also its "time of troubles," when long germinating powers of disruption and reconstruction take over. The church is not spared participation in this convulsion.

2) THE ENORMOUS DIFFERENCES in life-experience that characterize modern man.

We use a series of adjectives to describe people: Optimistic or pessimistic, aggressive or retiring, serene or troubled, extrovert or introvert. These labels are not exact, and they don't greatly advance understanding.

People aren't just born with a certain point of view. Experiences modify people. The things a man has seen, suffered, delighted in—these have their effect upon his seeing eyes, his hearing ears, his speaking tongue. His particular sensitivities are made raw or dull by the nature of his experiences.

The meaning of a thing is given both by what it is—and by how the eyes, the ears, and the whole man respond to it.

At Evanston there were vast differences of life-experience represented. Man No. 1 is a man whose somber eyes reflect the pathos of an old joy blasted, countrymen slaughtered, dear and remembered patterns either "violently destroyed or gone silently out of mind."

That man brings to life's deepest problems a quite different way of seeing than man No. 2. This second man has known a life of unbroken continuity. His personal history from a sterile room in a modern hospital to an air-conditioned office in a prosperous town has perhaps not been without troubles. But these troubles have not shattered his life or put a question mark over against all the values and securities of this world.

A calf has got to get to a certain size before it can look over the barnyard wall. And a man has got to mature to a certain depth before he can enter into universal human experience. Most of us want to avoid this.

But comfort isn't depth, and air conditioning has no relation to wisdom. The deepest of men was "a man of sorrows and acquainted with grief." His powerful sayings were wrought of the fine hammered steel of woe.

3. THE CURRENT REFORMATION in biblical understanding. An analogy will illustrate the problem here. The day a young husband strides out of his house and slams the door after his first row with his wife is an unfortunate time to record his evaluation of marriage.

Modern biblical studies are in a period of great creative reformation. With great clarity and force the rich and many-dimensioned character of the biblical teaching about man's hope in Christ is being rediscovered.

That Christ is the hope of the world is a certain theme of the Bible, a deep and central fact of faith, a steady heartbeat in the body of the church.

But HOW Christ, man's hope, is to be understood and related to these tumultuous times, and spoken of by men of enormous differences in life-experience—this is no problem to be jauntily tossed off.

The Christian hope is in Him. He has come. (Christmas really is.) He is here. (The Holy Communion and His presence there and in His word—this is really true.) He is coming. (Man's life is not forever, half-sight will become full sight, stammering will become full glorious praise—these are not vain wishes.)

This central Christian hope is either gigantic nonsense or a sufficient interpretation of all existence.

No Easy Answer at Evanston

By G. ELSON RUFF

"Main Theme" discussion on "Christ—The Hope of the World" brought out wide differences of opinion among world's churchmen

TWO GANGSTERS were murdered in Chicago while the World Council assembly was in session in nearby Evanston. Outside the hall where the Council met, insistent newsboys peddled papers reporting gang killings in big headlines.

Death in a more respectable form came inside the assembly. A Church of Scotland delegate, struck with a sudden heart illness, slumped in a bus to McGaw hall, and could not be revived.

Famous churchmen who came to Evanston were well acquainted with Bible verses describing the fragility and brevity of human life. They knew that nations, like individuals, must struggle for survival, and that all eventually disappear.

Christians have a refuge from the frailty and uncertainty of this life. We believe we are in the care of an eternal Father. As Christ was raised from the dead, we shall live again at the Last Day. Cruelties, frustrations, and sorrows of this present life will vanish in the City of God which is to appear at the end.

THEN WHAT are we waiting for? Why not pray night and day that the perfect Kingdom will come quickly? The fact is, most of us are rather fond of this earthly life—with all its difficulties and even with death waiting for us. Our scientific information indicates that the earth will probably endure for a few more hundred million years, until the energy of the solar system is exhausted. In that span of time, there's no telling what men may accomplish.

That was the question at Evanston. Shall Christians live in radical dependence on God, hungry for fulfillment of his promises? Or shall we hope for more time to work things out according to our notions of what we think God wants us to do with his world? It was a question everybody could talk about vigorously. Some used the scholarly language of theology, and some used everyday language, but all were talking about the same things.

The question had been explored carefully by a study commission which met each summer for three years, and prepared a new statement each year. There were 32 people of Europe, Asia, and America in this group—two-thirds of them professors of theology. They knew Christians are likely to go off in opposite directions in thinking about "Christ the Hope of the World."

A Christian may be "tempted to despair of this world and to fix his whole attention on that which is to come," the commission stated in its final report. Or a Christian may be tempted to "forget the true dimensions of man's existence as a child of God created and redeemed for eternal life and, by seeking the end of human life within earthly history, make man the mere instrument of an earthly plan, and so dehumanize him."

THE COMMISSION tried to hold together the ideas of "both the distance and the nearness of the Kingdom." The kingdom is already in the world, beginning with Christ's death and resurrection, and each Christian may live the "new life" which

began in Christ. But this is only a "foretaste" of the kingdom that is to come.

We can't describe this coming kingdom. "We must speak here of matters which, in the nature of things, defy direct expression in explicit speech," said the commission. "The pure in heart shall see God as He is and know Him as they are known by Him. Those who are now sons of God will receive the fullness of their inheritance as joint heirs with Christ. There will be a new heaven and a new earth. We shall all be changed. The dead will be raised incorruptible, receiving a body of heavenly glory."

On the first afternoon at Evanston a German and an American theologian plunged deep into the question of what Christians are hoping for. Prof. Edmund Schlink of Heidelberg University said that "even among Christians, many have grown deaf to the proclamation of the world's end." The fulfillment of the Christian hope, said Professor Schlink, is not in anything that we do in this world but in God's deed in bringing the world to an end. Every day is, in a certain sense, the last day.

"Even now," said Professor Schlink, "the coming redemption is taking place through the gospel. Even now the faithful are in this world being acquitted before the future judgment. Through baptism and the Lord's Supper the believer participates even now in the power of the coming resurrection. He who is born again to a living hope through the Holy Spirit is even here and now a new creature. So through the gospel here in this world Christ is gathering his people to live together with him in the new life. In the church the coming new creation is already a present reality."

Christians won't stand by idly, while they are waiting for the world's end, Dr. Schlink said. Because the Christian is saved through Christ, he will be "selfless in defense of his own interests," but will be "demanding and adamant in his concern for the enslaved, the hungry and the forgotten."

To most of the 7,000 people inside McGaw hall, and to several thousand listening by loud speakers outside, the high-pitched German which Professor Schlink spoke was meaningless. Also it was a very warm afternoon, and the crowd became restless. During the following days of the assembly people sometimes spoke impatiently about "German theologians" as though they talk a scholarly language remote from reality. Actually Dr. Schlink's address summarized New Testament teaching about the Christian hope superbly.

The American theologian, Prof. Robert Calhoun of Yale, shifted the discussion away from a contrast between the present and the future. "Past, present, and future are not separable segments of an endlessly outstretched line, a kind of space to be filled, but dimensions and directions within the living interaction of God and men. The future is not a kind of inverted past, nor an endless repetition of 'tomorrows,' but the homing of our unfinished lives to the One who gives them direction, meaning, and fundamental security. He is the One who comes to meet us at every moment, yet who lives and promises that we can live beyond the limits of earthly time and space."

This doctrine, said Professor Calhoun, "sees the present as full of both past and future—not flatly identical with them, but full of tensions both life-giving and destructive, because it participates in what has been and what is yet to be."

American pioneers did not think much about such complicated matters of theology, Dr. Calhoun acknowledged. Their strength lay in "a rough and ready gospel

for rough and busy men. They preached about heaven and hell, but their central concern was life here and now." In recent years Americans have "found signs of the breaking in of God's kingdom here at home in the advancing conquest of disease and hunger, the abolition of chattel slavery, and the extension of Christian conscience from private to public affairs."

DISCUSSION SPREAD out in all directions when 750 delegates and consultants met in groups of 50 for four lengthy periods. In one group an American layman who had been active in political life attacked the view which had just been presented by a German pastor. He said he rebelled against the idea of making our hope contingent on something in the future—the second coming of Christ. He said he has seen the results of that belief in the activities of some groups in the United States. Those who believe that, he said, give up this world as hopeless and do not do anything to change it. They are basically immoral, he asserted.

The German pastor replied that Germans, too, were familiar with that abuse of the belief in a future hope. For him, he said, the future hope gives dynamic for living in the present, and prevents one from losing hope when efforts for human betterment are set back by evil occurrences such as concentration camps and threats of atomic destruction.

CHAIRMEN OF THESE 15 study groups met with Bishop Hanns Lilje of Germany to report the ideas expressed in the meetings. Bishop Lilje presented a report to the entire assembly, stating that "sharp differences of theological viewpoint were expressed among us." In 1,000 words the Lilje report tried to sum up the assembly's ideas. There was such prolonged criticism of it in the assembly that it had to be rewritten three times.

As the report was debated at great length in the assembly, Chicago newspapers announced that "W.C.C. SPLITS OVER CHRIST'S COMING AGAIN" . . . "MIDDLE ROAD PACT SEEN ON CHRIST RETURN."

Spokesmen of the Greek Orthodox Church issued their own statement, differing sharply from other statements made. Americans were generally out of step with Europeans, particularly with Germans and Scandinavians. The final report, adopted on the 14th day of the assembly, had been stripped of all language on which there was much difference of opinion. "We are not agreed on the relationship between the Christian's hope here and now, and his ultimate hope," it was agreed.

"The Holy Spirit is living and working within men. The steadfastness of Christian men and women in their daily work and their courage in times of trouble are tokens of our hope in Christ. The fruits of the gospel when it is proclaimed in the world, the winning of the hearts and lives of men by Christ, are tokens of hope. A society which seeks to recognize human dignity, where there is an attempt to distribute justly the burden and benefit of labor, where there is effort to banish hunger, war, and despair, is a token of hope."

All these tokens, said the report, "witness to His coming." He comes "in our time where the gospel is preached and the sacraments administered and the Holy Spirit descends and dwells in us." And He shall come "in glory and triumph at the end of this age."

The main point about the discussion is that members of 163 churches—most of which had hardly been on speaking terms a few years ago—could converse with one another about a great question.

God Didn't Forget the Fields

By VIOLA L. SCOTT

It was a hard summer on the farm when the crops were mostly destroyed by drought, but it was a lesson in faith

WHEN YOU'RE 85, life begins to pass you by, if you let it. I never could let it. George—he's my youngest—says I'm stubborn. He really means he wishes I'd let him run the farm his own way, now that Pa is gone. But when you call a piece of land home for as many years as Pa and I did, you can't let go of it just like that.

I was 17 when Pa and I homesteaded our first 40. Minnesota winters are bitter cold. And summers mighty hot. I wanted to move to town, especially after that first diphtheria epidemic. We lost our baby that time. Some folks lost whole families.

George is a lot like me. He hated the farm when he was younger, but now you couldn't pry him off his land with a crowbar. He works awful hard in good years, and even harder in bad ones. It looked to me like this might be a bad year.

George and me had been watching that brassy sky for most a week. He didn't say much, but he was plenty worried.

"How's the crops coming?" I asked.

"Fine, Ma," he says. "We'll do better than last year."

"If it rains a little, and soon," I said.

"If it rains," was all he said.

"IT'S AWFUL HOT for so early in the day," I remarked to Rose. She's George's wife, and there's not a better daughter-in-law in the world. She's never once said a mean word to me in all the years they been married, and I'm no saint to live with.

Rose stuffed another piece of wood in the range, and slid two pans of biscuits into the oven.

"Why don't you take your quilt pieces out in the yard, Grandma? There might be a breeze," she said.

I looked around for Billy to carry my rocker out under the elm, but Rose said she'd do it. Billy was out helping his dad clear stumps from the north pasture. George wanted to try winter wheat there.

I said I thought Billy was too young to be around the blasting. Rose just patted my shoulder, and went back to the house. Pretty soon I heard the dynamite going off. I hate the stuff. Pa used to laugh at me feeling that way about it, until the time one stump nearly landed on his head.

The air was still. Sound carries a long way on a day like that. There was an extra loud bang over in the north pasture, and then I thought somebody shouted.

PRETTY SOON BILLY came running through the fields. When I saw his face I got up so quick a pain caught my side. By the time I straightened up he was through the back door and hollering for his ma. Rose came flying out that door like she had wings, her face like chalk. I called, but she never heard me.

She headed straight for the barn, and started the truck, I saw the Pedersen boys walking kinda slow across the pasture. They were carrying George between them. I headed for the pasture gate.

When the boys saw me they called out that everything was all right, but I could see George's eyes were shut. His face and arm were covered with blood.

They put him in the truck gentle like, and Rose was on the road in a minute, heading for town. I thanked the boys. They were feeling pretty bad, and a mite uneasy 'cause they didn't know what to say. They're good neighbors, the Pedersens.

I went in the house then, and found Billy in a corner of the kitchen, crying soft. He stopped when he heard me coming. The kitchen was all hot and sweet smelling from baking. I opened the oven door and took out the two pies Rose fixed for dinner.

"Wash your face and hands, Billie," I told him, "and then come into the parlor."

I fetched the Bible from my room, and when Billy came in we sat down together by the window. I left my glasses outside with my sewing, so Billy read the verses I told him. He stopped sniffling after awhile. The two of us waited for more than an hour. When the truck rolled back into the yard, Billy rushed out, and I heard him call, "Dad!"

They came in the house, Rose and Billy on each side of George. I pulled my old rocker around, and he sat down easily. Rose had eyes like stars, and she held on to his hand like she'd never let go. I know how she felt.

WELL, THAT WAS the beginning of one of the worst summers I ever lived through. Seemed as though just about everything that could happen did. Borers got into the corn so bad it didn't look as if there'd be anything left. George slipped when he was fixing the barn roof. He still wasn't too strong after his accident.

Billy wanted awful hard to help that summer. One morning he tried driving the tractor without his Pa knowing. Backed right through the chicken house, he did. My, how those hens flew around. I've got a funny sense of humor—"perverted," Pa used to call it—and I laughed till I cried seeing those silly hens squawking and sailing around like kites. George got awful mad at me, and at Billy too.

Things got drier than dust. Grass fires started all over. After a couple places burned to the ground, George started hauling water for a tank he set up in the yard. It got so bad, the minister prayed every Sunday for rain. I've heard lots of praying in our church, but nothing like that young man can do. I vow every time he prayed, the sky darkened up like a shower was waiting to fall soon as he finished asking. But somehow the rain never came.

George was getting thin, and I saw Rose one day looking hard at some gray hairs he was getting. George would talk sort of sharp sometimes, but none of us answered him back. We all knew what a worry he was carrying around inside of him. He asked Rose to cut down a little on the groceries she was buying, and when the milk checks came he sort of snorted and said it was hardly worth milking cows these days when all a body got was a thimbleful.

I KNEW HE'D just about reached the end of hoping one Sunday morning. Rose was putting on her hat and sent Billy for her hymnal, when George came in. George was still in his overalls so Rose told him he'd better hurry up and change clothes.

"I'm not going to church." Real stubborn he was.

I opened my mouth to say something, and then snapped it shut quick. It'd been only a couple days since he told me he was old enough to make up his own mind. I watched Rose to see what she'd

do. She took the pin out of that pretty flowered thing she calls a hat, and said,

"Put my book away, Billy."

George got kind of red in the face.

"You don't have to stay home just because I do," he flared up.

And then Rose said something in a way I'd never heard her speak to George before.

"I married you for better or for worse, George. Up to now most of it's been better. If it's time for the worse, I'll sit it out with you."

GEORGE'S EYES sort of popped open, and Billy stood like a statue, with the book still in his hand. George gulped, but he'd made a stand and he was going to stick with it.

"I don't want to hear any more prayers about rain," he said, bitter. "All the while the minister is praying I can't see anything but my fields hard and brown, when they should be green and gold."

Rose's eyes darted quick from George to Billy and back to George. He understood her signal all right, and choked back the rest of his words.

"The rain'll come, Dad," Billy said. "Gosh, with everybody prayin' for rain it's got to, sooner or later."

"If it comes later I won't be here to see it," his dad answered. "I've made up my mind to sell out. I'll get a job in town where you get paid for the work you do, sure and certain every Saturday night."

I knew George was just talking, but I was afraid he might be stubborn enough to leave the farm, and then spend the rest of his life regretting it.

"You think God's so busy taking care of city folks He's forgot about us farmers?" I asked him. It was kind of a silly

HARVEST
The rain always comes

thing to say, I guess. Even George smiled a little.

"Pshaw, Grandma," Billy said. "God's everywhere, ain't He, Mom?"

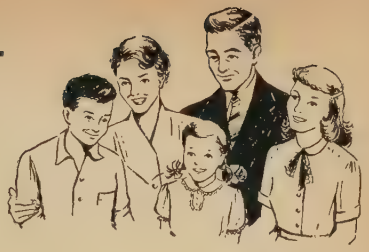
"Yes, Billy," his mother said. "He walks country fields the same as He walks city streets. If He says the fields got to be hard and brown, I guess it's not up to us to question it."

Rose has always been a firm Christian.

George rubbed his cheek as if Rose had slapped him. After a minute he said, "Get the truck out. I'll be with you soon as I change my clothes."

THE RAIN CAME at last, of course. It always does. We lost most of the corn, and the other crops are sort of skimpy. But that field of winter wheat looks real good.

WE ON THIS CONTINENT should never forget that men first crossed the Atlantic, not to find soil for their ploughs but to secure liberty for their souls. —ROBERT J. MCCRACKEN



SUPPER TIME HUBBUB

"THIS IS REALLY NEAT. Boy, are we the artists?" Karen motioned for me to come over to the table where she and Barbara Lightman were bending over a poster.

"That's an eyecatcher, all right! People ought to swarm to your meeting in droves." The light from the big picture-window in what used to be our back shed and is now our dining-living-playroom, fell on the picture of a freckle-faced boy cupping a hand about his mouth to shout, "Club meeting today!"

"Barbara drew the boy and I colored him and we both did the lettering to tell about when and where." She sniffed toward the kitchen. "I smell supper. Is it nearly ready?"

"It is and we'd be glad to have Barbara stay. Want to call your mother?"

"Oh, thank you, Mrs. Melton, but I have a lot of homework to do. I guess I should have started it, but Karen and I promised we'd make this poster and put it up before released time tomorrow." She grinned. "That way the kids can see it and get their curiosity aroused before we call them up and invite them."

"You're going at it right, aren't you? Do you send a taxi for them if they can't have the family car bring them?"

"Laugh if you want to, mother." Karen pulled my ear. She's as tall as I am and likes to show she doesn't have to stand in awe of me. "But wait till you see them come. Miss Norman says we need to use psychology on them. Everyone likes to be in on things, feel they know what's going on—hence the poster with the information. But they also like to feel you have a special reason for wanting them—them themselves. So we are going to call them up and tell them we know a lot of kids are coming, but 'we'd like to be sure you are going to be there. We think you will have a lot to add,' or, 'We think it's right down your alley,' or 'We'd like to help some of the shy ones feel at home.' Miss Norman says that even the boys and girls are so busy these days you have to urge them a little."

"Yes," agreed Barbara, piling colored pencils in the green box. "They are so busy watching westerns after school they are just exhausted by night."

"Not everyone. Some people don't have TV. Like the poor Meltons!"

"We-ell," Barbara looked embarrassed. "Some kids do. We were the only ones Miss Norman could get to work on the poster, weren't we?"

IT WAS CUTE to hear them sounding so grown-up, but I was wondering about getting supper on the table where they were still lounging. Dan had a Scout meeting right afterwards and those evenings he likes to eat as soon as he comes home from work. I glanced out at the kitchen clock. Time was definitely on the march. Nothing to do but come right out with it. Thirteen seems too old to send home, yet they are still too young to know when they ought to leave.

"Sure you won't call your mother, Barbara? We are going to have supper the minute Mr. Melton comes in the door.

That's why I'm hurrying you girls along with your cleaning up. Hope you don't mind, but we're going to eat right here and I want Susie to set the table. So we'd be through early and you'd still have plenty of time for homework."

"Oh, no, thank you. And if you're going to eat I'd better hurry. My mother has a fit if I hang around when people want to have their meals. She says it's very rude and I guess she's right. She nearly always is."

We all laughed Barbara to the door. As she swung onto her bicycle, Dan was just turning into the drive. I held my breath and they missed each other by inches. I was mighty glad he always comes in that drive as though some day it might be packed solid with all the children in the neighborhood.

HE WAVED and I turned back into the house to get Susie started on her table setting.

"I'll get Pete," Karen volunteered.

"Oh, isn't he here?" I paused in stirring the succotash. "I should have known he was too quiet."

"He's playing football over on the lot. I'll get him and be right back."

"Oh, never mind. I'll just—" She was already gone. I raised my eyebrows and shrugged, just as Dan came through the door.

"Hope that expression wasn't for me." He dropped a kiss on my forehead. "You looked disgusted."

"Not disgusted. Puzzled. Karen finds some strange attraction between here and the lot where Pete's gang play football. But if I start to track that down now, I'm going to burn something. And maybe it's none of my business, anyhow."

"You mean there are things about our children that are none of your business? I'm shocked."

"Not too shocked to eat, I gather. By the time you wash up, everything will be on the table."

THE FRONT DOOR banged and Pete came stamping through the house. "Girls! Nothing suits Karen but she's got to take me home right this minute and bust up the game 'cause there were only two left on our side anyhow. Then she meets old goo-goo eyes and she's hanging on every word he says like he's so great. They're walking like a snail could go round 'em in circles and still get here faster."

"Goo-goo eyes? Do I know him?"

"Sure. Frankie Tomaselli."

"Oh, yes. Well, they are in the same class at school. They must have a lot to talk about. How are your hands? Any cleaner than that noble face of yours? I didn't think so. Time you get the grime off, she'll be here."

I poured the milk for Susie to carry carefully, trying to remember the last time I'd seen Frankie. I wondered if he's grown any lately. He used to be so small. And those big brown eyes looking out of his little face. Was that why Pete called him "goo-goo eyes"? Or did he make eyes at Karen? I'd like to see them together sometimes, if Karen was as interested as Pete seemed to think.

I PUT THINGS on the table. "Where are our men folks, Susie? They're slow."

"And where's Karen? She was here a minute ago. This family!"

"All right, little Miss Righteous. Who kept us waiting last night?" I gave her a little squeeze. I went to the living room to call the others, when I caught a glimpse of two young forms at the gate. I started to take a peek, then caught myself. Karen would hate to have me watching her. And hadn't I said some things were strictly her own affair?

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By RALPH D. HEIM

THE BIBLE is a joyous book. It deals with happiness, but not of a superficial sort. Biblical happiness is the joy that comes after pain or sometimes through it, also by the solace that God sends in the midst of trial.

Biblical men were often in strife unto death. Their greatest revelations came in the most dreadful times. Accordingly, when such men wrote, they wanted their readers to share their turmoil of soul and by that means be wiser about God and his ways. The Revised Version helps them realize that purpose more fully.

FOR EXAMPLE, JEREMIAH.

He had been called as a young man. But he didn't want to be called; didn't think he had the capabilities for the task. Also he foresaw too clearly the strife that would swirl around him. Finally, his own people stoned him to death.

The prophet wouldn't have needed to suffer that bitter end. He could have left Jerusalem with the others when they were displaced into Babylon where their fate was better. Faithful beyond measure, though, he chose to stay with the remnant that needed him.

Meanwhile he prophesied. He was honest, true to the Lord's message at the time of his call:

"See, I have set you this day over
nations and over kingdoms,
to pluck up and break down,
to destroy and to overthrow,
to build and to plant."

(King James Version)

O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily.

Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

(Revised Standard Version)

O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and thou hast prevailed. I have become a laughingstock all the day; everyone mocks me.

For whenever I speak, I cry out, I shout, "Violence and destruction.." For the word of the Lord has become for me a reproach and derision all day long.

If I say, "I will not mention him, or speak any more in his name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot.

Cursed be the day on which I was born! The day when my mother bore me, let it not be blessed! Jeremiah 20:7-9, 14

And a man with that kind of God-given responsibility cannot be optimistic, or popular.

The prophet was a sensitive soul. Men who become great leaders in good things have to be. So he was often in tears with suffering, sorrow, frustration, and hopelessness. The time came when he revolted against God momentarily, even wished that he had not been born. Yet he was inwardly driven to prophesy until the end. The Revised Standard Version relates it in words that make the reader's heart ache with Jeremiah's.

Personal Problem Clinic

Self-centered

QUESTION: A close friend recently said to me, "Herb, your whole world is yourself." He thinks I am too self-centered. He reports that other people say my only thought is of my own importance and my own advantages. Every little while someone gives me a dig along the same line. I had not thought of myself as selfish or disinterested in others. But I have recognized that life is a struggle, and that if one doesn't take his own part he'll be sunk. But, granted that I am too much concerned about self, how can I get a better outlook?

REPLY: Your first step is to examine yourself and discover at first hand just how your self-concerns balance themselves against your interests outside yourself. If you have any friends who are close enough and candid enough to give estimates of yourself, ask for their uncensored opinions, assuring them that nothing they say will interfere with your friendship.

If you conclude from such evidence (observations by yourself and by others) that your life is adequately balanced between the outgoing and the contemplative phases you have no major problem. But if you are convinced by the testimony that you are too self-centered, you should take steps to correct the defect and try to arrive at a well-proportioned outlook.

1. Give attention to your self-centered characteristics until you detest them. Someone has remarked, "Disgust is half of cure." Note how you refer everything to yourself and engage in tacit self-praise. Accept the fact that such self-adulation and falsely slanted views work against your best current interests, your relations with others, and your attainment of a mature type of life. They rob you of some very high values.

2. Be sufficiently open and receptive to things, people, and events about you that they actually capture you and pull you away from self and excessive brooding.

3. Make yourself give attention to things on the outside. Pay more attention to what people say and do. Try to be alert to what is happening around you. Enter into social activities, especially such as call for quick response.

4. Listen to good music and allow your imagination to follow along with the changing patterns.

5. Read some adventure stories, real or fictional, and some great biographies. Let the mental images have free play.

6. Give yourself to helping others—in home, church, or community.

7. In doing these things don't completely scuttle contemplation or attention to self. You are not trying to destroy any part of your personal make-up, but to gain a better balance. Every one needs to maintain a fair degree of self-esteem. Otherwise life would lose much of its meaning. We are asked to love others as we love ourselves.

Childish delay

QUESTION: Donald seems to pay so little attention to me when I call him to come quickly for lunch, to help me with something, or to answer the doorbell. He always delays and seems to ignore my call for no reason. I then lose my patience. Why can't a youngster respond at once—he has nothing else to do?

REPLY: It is annoying to adults to be summoned for some purpose while reading and in the middle of an interesting paragraph, or in shoe-shining, or adjusting a window cord. In similar fashion a child is irritated by a peremptory summons to come quickly when he is in the middle of a game, train-play, or doll-play.

It is better with children, as with grown-ups, to give some prior notice that in a short time lunch will be ready, we'll leave for the store, or Mrs. Smith will call for us. Imagine yourself in the youngster's place and act accordingly.

—EARL S. RUDISILL

Study of Luther's Theology

The Righteousness of God. By Gordon Rupp. Philosophical Library. 375 pages. $7.50.

A Scotch Presbyterian, James McKinnon, has given us the best history of the Lutheran Reformation in English. An American Congregationalist, Roland Bainton, has given us the best popular biography of Martin Luther in English. And now an English Methodist comes along with the best historical study of Luther's theology in English.

Having discovered that "somewhere was a giant" in Luther, the man, and in his theology Rupp points to the hinge on which the door to Luther's religious thought opens wide. It is the insight that the whole life, being and existence of man is lived "in the presence of God" (*Coram Deo*). Man does not impose his will on the world about him. God uses the world and man's existence to make him realize that he is in great need and peril. Once Luther had broken through to this view of faith he changed (while lecturing on the Psalms in 1514) and his world changed with him after that.

According to Rupp, the "watershed" in Luther's life and thought did not come in 1520 with the publication of his three great reformatory treatises. Not even the Diet of Worms in 1521 marked the great turning point. It came in 1518 between his hearing at Heidelberg and at Augsburg before Cajetan.

The evidences of this "watershed" in Luther's thinking are in his lectures on Hebrews. Here and in his lectures on the Psalms (1518-21) his newly found faith expressed itself in a theology of the Cross. While the influences of nominalism and mysticism are apparent, his theology of the Cross separated him from both. "Other virtues," Luther is quoted as saying, "may be perfected by doing: but faith, hope and love only by suffering . . . The theology of the Cross is our only theology!"

Distinctions between soul and body, between venial and mortal sins, good works performed by the "ordinary" Christian and by the "consecrated" Christian (priest, monk, nun, etc.) fall away "in the presence of God." "The whole man" stands before God. "Whom therefore God receives in grace he receives wholly . . . if he is angry with a man, he is angry with the whole man." God in Christ stands at the center and crossroads of the relationship between God and man. And Rupp seems eager to make that point about the christological emphasis in Luther's theology over against the theocentric accents in Karl Holl's writings about Luther.

When the "whole man" sees himself as "in God's sight" then repentance, conversion, faith are a miracle and gift of the Holy Spirit. "These are truths," says the English theologian, "that modern English and American Protestantism, sometimes more Pelagian and anthropocentric than late mediaeval Nominalism has good need to ponder."

Rupp's judgments concerning controversial matters in Luther's time are worth noting. In the Peasant War of 1525, Luther never "let down" the peasants nor did he "go over to" or "fling himself into" the arms of princes afterwards. On the basis of Luther's theology Rupp does not think that "we ought too easily to assume that there is a Christian right or duty to participate in revolution." Luther emphasized obedience to constituted authority. "But you will find in Luther none of the subservience discoverable in the Henrician bishops in England."

Of Luther's position at Marburg he says "it was not simply obstinacy or fundamentalism which led him to write on the table the words which divided him and Zwingli, in the great matter of the Eucharist—"*Hoc EST corpus meum.*" It was the conviction that to turn that *est* into *significat* was to turn the religion of incarnation into that docetism and subjectivism which has haunted Protestant eucharistic life for four centuries.

A large part of the book consists of apt quotations from Luther's writings, the translation of which is, on the whole, accurate and well done. The chapter on Captain Henry Bell and Martin Luther's Divine Discourses is not too relevant to the main argument of the book. On reading it I felt something like I do when I hear a violin selection in which there is room for an extended cadenza. I am impressed with the artist's technique but it contributes nothing to the theme of the work.

Nevertheless this book is an excellent composition on an almost inexhaustible theme, the religious thought of Martin Luther. H. T. LEHMANN

Philadelphia

More Luther Study

Martin Luther (Reformer of the Church). By Alfred Th. Jorgensen. Augsburg. 225 pages. $3.

So many have put their hand to biographies of Luther that it would seem there is scant need for another. The late Dr. Jorgensen must have anticipated such a reaction for he begins the English translation of this book with, ". . . it is apparent that writers never tire of writing about Luther . . ." He proves this contention in eleven chapters, but in so doing offers enough new material on the Reformer and the Reformation to make worthwhile reading.

Jorgensen's style is different. Biographers frequently give the impression that they were at least an unseen companion, if not the confidant, of Luther during the soul-searching episodes of his life, and that from a vantage point at his elbow they too were there when he argued with John Eck and confronted Charles V.

Without sacrificing the interest and warmth such literary techniques afford, Dr. Jorgensen manages to view Luther with some detachment and at times speculation. He lets you understand that his appraisal of this Augustinian monk will be honest and not favorably tinted simply because the author is Lutheran.

The feeling of being on the scene in Germany has been somewhat the standard perspective of Luther biographies. Danish scholar Jorgensen offers a refreshing change. His book gives one the feeling of looking down from Denmark over the curve of the earth into a 16th-century Germany that is just beginning to churn with unrest. As the religious movement in Saxony begins to spread northward the reader does not arrive with it but goes out from the north country to take a head-on look at the Wittenberg professor. The oft-recited ills of priests and bishops in Italy are not belabored. Rather the author describes evils in the Roman Catholic Church in Scandinavia and forecasts the conflict which will occur when they are undertaken by the ideologies of Luther.

Dr. Jorgensen's clear interpretation of political and social forces and his exegesis of Luther's writings make this work of unusual interest to lay people. The book concludes neatly in a section called "Four Hundred Years Later," in which the author appraises the changes wrought by the Reformation.

Translation was by the Rev. Ronald M. Jensen. Dr. Jorgensen, who in addition to his literary work was one of the original members of the Lutheran World Federation executive committee, died last fall.

Martin Luther (His Life and Labors). By William Dallmann. Concordia. 262 pages. $3.50.

Appearing in revised edition, this work would be more valuable if it were possible, on paper, to indicate the tone of the writer's voice. Although presented in fragmentary fashion, the author has brought forth an abundant collection of interesting facts related to Luther. These, however, are surrounded by cryptic comments whose meaning sometimes depends upon the inflection of the spoken word. As a result the reader must possess a good working knowledge of Luther, or else be acquainted with the author personally, to know whether he is being complimentary or caustic. One suspects that much of the latter attitude is present, since the text quotes frequently from Roman Catholic sources.

COMMENTS ON THE REPORT OF COMMISSION ON ORGANIZATIONAL STRUCTURE

By Dr. Gould Wickey

Executive Secretary, Board of Education

SINCE THE Board of Education has not had the opportunity to consider the Report of the Commission on Organizational Structure, my comments must be considered merely those of an employed secretary.

1. The appreciation of the church is due the members of the commission for the great amount of time and thought given to the study. Merely traveling to and from meetings of the whole commission, besides the meetings of sub-committees, consumed much time.

2. The commission was directed "to survey and study the *organizational structure*" of the church. In convening the first meeting of the commission, President Fry emphasized this fact by saying, "The commission has been created to study structure, *not program nor finances nor adequacy of personnel* to perform their duties." And yet an analysis of the 119 recommendations indicates that only 17 or 14.3 per cent deal with organization, 68 or 57.1 per cent deal with matters of administration, operation and personnel, and 34 or 28.6 per cent deal with matters of function or program. It is not understood why the commission decided to go beyond their explicit directive, both of the church and of the president of the church. Many people in the church had hoped that the commission would stick its teeth into the vital problems of organization, such as the relation of the synods to the ULCA, the closer integration of the boards engaged in educational work, etc.

3. It is not proper for me to comment on the detailed recommendations related to other boards, but so far as those related to the Board of Education are concerned it is quite evident that the commission was not fully informed on certain items otherwise certain recommendations and suggestions would have been different. The Board of Education understood that only matters of "organizational structure" would be considered.

With regard to the relocation of the office of the Board of Education, such a move would *not* allow for closer integration with the educational boards of the church, since these are located in Philadelphia.

The proposed move to New York would remove the Board of Education from the great national associations, organizations, and governmental agencies with which the staff of the board must be in constant touch in the interest of the colleges, the seminaries, and the youth of the church. The significant service of the past 20 years for the ULCA and the other Lutheran groups could not have been rendered by long distance. Within the past week personal conferences with the U.S. Office of Education and the Selective Service System were of vital concern to our church.

Further, the move to New York would be a move farther away from 10 of the 14 colleges and 7 of the 10 seminaries.

Presidents and executive secretaries of the various boards of the church were asked by THE LUTHERAN *to submit their observations on the report of the Commission on Organizational Structure, particularly as it affected their own boards.*

Thus, this proposed move would entail unnecessary loss of time for the staff in visiting our schools as well as a waste of money. Unless maintenance costs have changed within the past month, Washington is cheaper than New York.

4. In harmony with the democratic principle inherent within the ULCA, the commission should have submitted to each board and auxiliary the *anticipated recommendations and suggestions* for consideration and report back to the commission with any arguments pro and con. Then, the commission would have been better informed on certain items and would have been strengthened in submitting more measured recommendations to the church.

5. Back of many recommendations is a basic principle of organization and administration which is contrary to the present polity of our church. These recommendations point to a centralized form of organization and, to some degree, a totalitarian form of administration. Is this what the membership of the ULCA wishes? If the ULCA wishes such a centralized organization and administration, then that wish should be made known in a formal vote. After such decision is made, then the report of the commission could be considered knowing that the recommendations are in harmony with a new polity of church organization.

6. In light of my study of all recommendations and suggestions, I believe that the report should be returned to the Commission on Organizational Structure with the explicit directions, (1) that the recommendations be kept within the field of "organizational structure," or that the recommendations should include areas of organization, administration (operation), function (program and authority), and personnel; (2) that the implicit and explicit democratic polity of the ULCA be maintained; (3) that boards, auxiliaries, committees, and individuals be allowed to transmit to the commission additional information and an evaluation of any and all recommendations and suggestions; and (4) that the commission report at the 1956 convention of the church.

By Dr. Thomas L. Cline

Executive Secretary, Board of Pensions

FROM THE INTRODUCTION of the Report of the Commission on Organizational Structure I quote the following:

"In addition to the actual time spent in meetings and in travel to and from them, each member of the commission has devoted many days to the study of survey material and the preparation of the report. Estimating conservatively the amount of time each member has spent in connection with the work of the commission, it has been calculated that, in terms of man hours, the sum total of time devoted to the study by the commission members is equivalent to one man working eight hours a day, five days a week, for five years."

MY REACTIONS after reading and studying the report of the Commission of Sixteen, were:

FIRST: the comprehensiveness of the study,

SECOND: the amount of time consumed by the study,

THIRD: the forthrightness of the recommendations of the commission,

FOURTH: the drastic nature of many changes proposed,

FIFTH: the significance of the decisions that will have to be made by the delegates to the Toronto Convention,

SIXTH: the grave question, will the delegates be in a position within the limited time of the convention to vote yes or no on the various recommendations? All of the delegates must give much time

and thought to the propositions that contemplate radical changes in the organizational structure of the United Lutheran Church in America. The commission worked for 15 months and they present their findings but the responsibility for the decisions is not theirs but rests squarely on the official delegates to the convention.

By Dr. Earl S. Erb

Executive Secretary, Board of Foreign Missions

AS ONE RESPONSIBLE for the general administration of the work of the Board of Foreign Missions, I submit the following statements and questions . . .

It is recommended that the Executive Board should "exercise a general oversight of the work of its officers, boards, etc." What does "general oversight" mean?

The commission states in explanatory material that this responsibility "involves reviewing between conventions the actions of all ULCA general agencies in order to see that the church has a complete program and that the program works," but there is no definition of "general oversight" in the constitution itself. Since a change is suggested, the intention must be to go beyond the present "it shall co-ordinate," but how far?

All boards are elected as responsible bodies by the church to perform a particular function. When actions of a board are subject to "general oversight" beyond the point of "co-ordination" by the Executive Board, will not the action of a board be hampered and restricted? Will not initiative be killed? Will this not tend to make boards rubber stamps with the attendant failure to do the work of the board as it should be done? Is there any assurance that the Executive Board will have greater foresight and wisdom than the other boards when the membership is chosen from the same constituency and by the same procedures? Will not the present constitutional provision "to co-ordinate," carried out in a spirit of mutual confidence and team work, produce the best results?

In the sections dealing with the functions of the treasurer and the comptroller, it is recommended that they shall have "supervision of" the finances and accounting procedures of the boards. Again the term "supervision" needs to be defined. To have uniformity in accounting procedures and in financial reports would be most desirable, but does supervision mean that type of service?

THE RECOMMENDATIONS dealing with the appointment of commissioners to the mission fields and the establishment of a school for missionaries, are now the goals of this board. However, the board believes that those going as commissioners should be the staff secretaries responsible for those fields, except under unusual circumstances. If that is the interpretation of the term "commissioners," I'm all for the recommendation.

The recommendation whereby the promotion of causes "shall be restricted to educational purposes" would eliminate the Epiphany Appeal, through which $65,000 is realized for projects each year. It also seems to imply that the program of the board, whereby missionaries and special projects are supported by individuals, Sunday schools, and congregations, would be eliminated. About $180,000 is received through specials annually by the board. These funds the church would have to provide otherwise. These sums are realized without any general and direct appeal to the congregations, except the Epiphany Appeal, which is directed to certain departments of the Sunday schools.

The board adopted a program for "specials," to become effective Jan. 1, 1955, which, I believe, eliminates the objectionable features of specials and stimulates the total giving of Christians. Not to have such a program would be to fail to provide an opportunity for the expression of a certain type of response based on sound stewardship principles. Delegates who desire a copy of the "Specials Program" formulated by the Board of Foreign Missions may secure a copy by writing to the board's office, 231 Madison Avenue, New York 16, N. Y.

CENTRALIZED purchasing for all boards and agencies will be welcomed by the Board of Foreign Missions if the far-flung needs of the mission fields and missionaries can be met quickly and efficiently. If it would mean adding a "red tape" procedure for the sake of control, it could serve no good purpose, as I see it.

The recommendation that the Executive Board should propose a comprehensive plan to provide adequate housing facilities to serve the general agencies of the church is most constructive and is long overdue.

LETTERS

Study needed

SIR:

What follows is not a dissenting opinion; it requests discussion and suggests issues for discussion. I believe that the members of the ULCA owe a debt of gratitude to the Commission on Organizational Structure; I also believe that one way to discharge that debt is by thorough and serious study of their report, especially in view of its far-reaching implications ("amendment of 30 per cent of the ULC constitution" as well as "the trend toward centralization"—THE LUTHERAN, Aug. 4, 1954, pp. 4, 50).

1. Should there not be wider discussion in the church than will be possible at Toronto? Proposals to alter the structure of the church in any significant degree should be supported by the *informed consensus* of the whole church not merely by the *necessarily limited discussion* possible at a convention. The reorganization of the church ought not to be something "they" do to us but something that "we" do for ourselves. Individual study in isolation from others does not create effective democratic consensus; we need to talk matters over with one another in meetings involving as many members as possible, planned and guided to help us reach an informed decision. Such a program might not only bring about many of the changes suggested but might also increase loyalty to the church.

2. What are the proper criteria for judging the efficiency of church organization? We Lutherans quite properly say that polity is not a matter of dogma; it is not, therefore, theologically irrelevant. Organization rather than theory determines where authority rests and who actually exercises it. What kind of structure will not only insure that the Gospel will flourish (is any other criterion of efficiency necessary?) and also insure the individual *full and free participation* in the building of the Kingdom of God?

3. Is uniformity of opinion in the church really desirable? It seems to me that unity rests in our loyalty to the same Lord not in our assent to "official positions." I have thanked God in the past that the church has not had "official positions" on many subjects because I would have been constrained to disagree with them. Will "official positions" bind the consciences of individual members? If not, why bother? Will a theology of "official positions" *in the long run* silence the prophets among us?

These are but a few of the reasons which prompt me to ask that we be given opportunity for study and discussions. Perhaps after deliberation we would accept all the recommendations. Certainly we would be a stronger church.

KARL H. HERTZ

Springfield, Ohio

PACIFIC SOUTHWEST

Evanston Leaders Speak on West Coast

By HOWARD L. LOGAN

LOS ANGELES—Forty United Lutheran pastors joined about 100 other National Lutheran Council pastors at the Post-Evanston Theological Conference at Yosemite National Park, Calif., Sept. 7-9, to hear European and American theologians and discuss results of the World Council of Churches' assembly. It was the last of eight conferences arranged by the Rev. Charles P. Carroll, NLC official, for various sections of the United States this summer.

Jointly sponsored by the NLC and Lutheran World Federation, the summer conferences featured lectures by 30 Lutheran theologians. Topics discussed were related to the Evanston assembly theme: "Christ—the Hope of the World."

Just prior to the Yosemite conference, a similar session was held at Pacific Lutheran College, Parkland, Washington.

European theologians at the California conference were: Bishop Hanns Lilje, LWF president; Dr. Vilmos Vajta, director of LWF department of theology in Geneva, Switzerland; Dr. Lennart Pinomaa, professor at Helsinki (Finland) University's theological faculty; and Dr. Ernst Kinder, professor at Munich (Germany) University's theological faculty.

Leaders from United States included Dr. Bernard J. Holm, president of Wartburg Seminary, Dubuque, Iowa; Dr. Warren A. Quanbeck of Luther Seminary, St. Paul, Minn.; Dr. Paul Nyholm of Trinity Seminary, Blair, Nebr. Discussion leader was Dr. E. Theodore Bachmann of Pacific Seminary, Berkeley, Calif.

The first inter-racial vacation church school was held at Bethany Church, Los Angeles, with Miss Thelma Tollefson as director. Costs of the ULCA school were contributed by Community Church (ALC inter-racial church) of Los Angeles.

A week-end beach retreat featuring a program with nautical titles was held Aug. 7 by church councilmen of St. Paul's Church, Monterey Park, at a beach house near Ventura, Calif. Speaker was Lincoln Schmidt, prominent layman from St. John's Church, Gardena.

Included in the program was "From the Captain's Log" (Bible study), "Shipmates' Prayer," and discussions concerning the future of the congregation and ULCA. An afternoon family picnic followed the business session. Pastor of St. Paul's is the Rev. Richard M. Bennett.

When the retreat ended one councilman commented, "Now the folks back at the church will know that being a councilman isn't all work."

The oldest U.S. military chapel, St. Peter's at Mare Island (Calif.) Naval Shipyard, will celebrate its centennial this month. Attending will be President Eisenhower.

ROBERT BRAMMER, ULCA layman from Altadena (Calif.) Church and member of a Los Angeles art glass company, is credited with the idea of having an art glass window included in the Capitol building's (Washington, D. C.) proposed prayer chapel. The House of Representatives recently approved the chapel.

Synodical Luther League convention was held over the Labor Day week-end at Grace Church, Culver City, Calif.

The Lutheran Businessmen's Club of Los Angeles appointed R. A. Samuelson (Augustana) chairman of a committee to study possibilities of establishing an area Lutheran boys' home . . . Trinity Church, Long Beach, will soon employ a director of religious education. Pastor is O. A. Awerkamp and minister of visitation is Clarence Naugle.

The Rev. Clifton Weihe recently visited

PACIFIC SOUTHWEST . . .

the Los Angeles area to plan the 1955 evangelism effort to be made by all NLC churches —in Los Angeles area in October and other state areas in February.

AMONG THE CONGREGATIONS—First church building of Immanuel congregation, Mountain View, was recently dedicated by Synod Pres. Carl V. Tambert . . . Canoga Park, Calif., had its first ULCA service last month as Pastor Kenneth Olson officiated and 125 attended . . . Dr. Tambert officiated at groundbreaking service for St. Matthew's Church, North Hollywood.

Remodeled church building of St. Michael's congregation, Berkeley, will be featured in October issue of the *Christian Herald* . . . Fifth anniversary of construction was observed at St. Luke's Church, Huntington Park, Calif., with the builder, Dr. E. N. Spirer, as speaker.

AMONG THE PASTORS—The Rev. Karl E. Kniseley was installed as pastor of First Church, Glendale, with Pres. Tambert and Dr. James Beasom participating. Both were former pastors of the congregation . . . Other installations were Pastor Richard Bennett at St. Paul's Church, Monterey Park, and Pastor Harold Lorimer, St. John's, Gardena.

Chaplain Lawrence M. Vosseler, of the First Marine Division in Korea, was promoted to Commander . . . Resignations—Dr. Oak W. Ebright, superintendent of California Home for Aged, to accept call to Good Shepherd Church, Salem, Oregon, and the Rev. Paul Barnhart, pastor of Calvary Church, Azusa, Calif., to enter secular employment.

OHIO

Triplets Are Expected

By E. RUDOLPH WALBORN

COLUMBUS—This month Pastor Albert H. Buhl, superintendent of home missions and church extension of the Synod of Ohio since 1950, looked back on four years in office and found that he had spoken in 96 of the synod's congregations about home missions, in addition to giving constant supervision of the 30 home mission congregations themselves.

The Rev. Arthur W. Alm explains to some passing school children the significance of the cross which is prominently displayed on the lawn of First English Church at San Bernardino, Calif.

By the end of the year three more mission congregations will be organized. Good Shepherd, East Lorain, will be organized Oct. 3 by developer Paul Mumford, who has been holding services there since Easter Sunday. Christ, Cuyahoga Falls, under the leadership of Pastor C. King Wynkoop, has more than three-quarters of the necessary charter list. Mission developer Harry S. Myers is at work in the northwest section of Akron and will begin to hold services early in the fall. The territory here is so vast that two months was not long enough for an intensive canvass.

Fine building lots have been secured for the two missions by the synodical Board of Home Missions. At Cuyahoga Falls a one-and-a-third-acre tract was purchased. Pastor Buhl says that he can speak feelingly of the

difficulties of competing with gas stations and stores for land in a developing area!

In addition to work sponsored by the Board of American Missions, the synodical board will expend $80,000 in 1954 and $95,000 in 1955 for home missions and church extension work.

Three home mission congregations which have recently added parsonages include Faith, Oxford; Good Shepherd, Cincinnati; and Faith, Wilmington.

St. Paul's, Pleasant View, Dayton, a 136-year-old rural congregation, which has recently accepted mission status, is constructing a parsonage for the first time. The congregation has been aided by a loan from the Board of American Missions, which also aided in loans for the younger congregations.

When Ohio Synod's ULC convention delegation reaches Toronto next month, 44 strong, it will be the largest delegation to which the synod has ever been entitled, due to an increased number of pastoral charges, both from new congregations and the division of parishes in the past biennium. The basis of representation is one pastor and one lay delegate from each ten pastoral charges.

Looking up the past record of members of the delegation shows that they have attended 163 ULC conventions between them, including Toronto, as synodical delegates. This is an average of 3.7 conventions each.

For the 19 ULC conventions, 183 laymen and 153 pastors have attended from Ohio. This is an average attendance of 2.0 conventions for the laymen, 2.368 for the pastors.

Seniors from the standpoint of convention attendance are ULCA President Franklin Clark Fry, who has been a delegate at each of the 12 conventions since 1932, and Synod President George W. Miley, delegate to 11. Dean E. E. Flack has been at 9, Joseph W. Frease at 7, W. Carl Satre and T. A. Kantonen at 6. Four pastors will be attending their first convention this year.

Among the laymen, Treasurer George L. Rinkliff has attended nine conventions, and Ernest P. Scott seven. Eight laymen will be attending for the first time.

CAMPUS

Carthage College will introduce a new method for curriculum planning this fall. The new system divides each department into three divisions: humanities, social sciences and natural sciences. A student will be required to take work in all three divisions of the department in which he takes a major.

WITTENBERG COLLEGE will lay the cornerstone for its $1,350,000 chapel-library on Sept. 29. On the same day, Bishop Eivind Berggrav of Norway will deliver an address and receive an honorary doctorate from the college. Pres. Clarence C. Stoughton will speak at the cornerstone ceremony.

Gettysburg College has received two Chinese paintings from Dr. Chao-Ming Chen, noted Chinese scholar and Baltimore antique collector. One painting, called "Taoist Priest Riding on a Deer," dates from the Sung Dynasty (A.D. 960-1126), and the other, "Different Gods," is an 18th century work. Both will be used in Gettysburg's course in Oriental arts.

SUSQUEHANNA UNIVERSITY was host to the conference for public school teachers, conducted by the Board of Parish Education from Aug. 14-21. Central Pennsylvania Synod held a Rural Life Conference on the campus Sept. 10-11.

Deaconess School at Ruxton, Maryland, held a summer session July 18-31 for women church workers. Sisters Sophia Damme, Catherine Neuhardt, Catharine Stirewalt, and Dr. Amos J. Traver instructed.

CHICAGO SEMINARY'S summer school reported 46 registered for the first session and 40 for the second. Besides the resident faculty, instructors were Prof. Lennart Pinomaa of the University of Helsinki, Prof. Eric Wahlstrom of Augustana Seminary, and Prof. S. Moffett of Princeton Seminary.

Forell Accepts Post In Iowa University

By ALFRED J. BEIL

DR. GEORGE W. FORELL has been appointed to the faculty of the School of Religion of the State University of Iowa, under the sponsorship of the Division of Student Service of the National Lutheran Council. The appointment of Dr. Forell was made possible by guarantee of financial support from six synods of National Lutheran Council churches having congregations in Iowa.

Dr. Forell was born in Breslau, Germany, the son, grandson, and great-grandson of Lutheran pastors. He came to the United States in 1939 and attended the Philadelphia Seminary. He served ULCA congregations in New Jersey and New York City before becoming associate professor of philosophy at Gustavus Adolphus College, St. Peter, Minn., in 1947. During 1951-52 he served as acting educational secretary of the Division of Student Service on leave of absence from the college.

His latest book, *Faith Active in Love*, a study of Luther's social ethics, appears this month.

A REPRESENTATIVE of the church in Germany visited St. John's, Des Moines, early in September. He was Dr. H. H. Wolf, principal of the theological seminary at Bethel. Pastor Wolf was a theological consultant at Evanston and visited many cities, both in the east and in the midwest, during his stay in the U.S. Four years ago he was a visiting lecturer at Yale Divinity School.

The Rev. Lloyd E. Sheneman, assistant pastor of St. John's, Des Moines, returned Sept. 1 from a year of study in Europe. Pastor Sheneman had received a World Council of Churches scholarship for study at the Bethel Seminary. He studied under Dr. Wolf while there and served as his host at Des Moines this month.

ST. JOHN'S made it possible for Pastor Sheneman to travel in the Holy Land last March when he visited Dr. Edwin Moll, observing the work of the Lutheran World Federation. Commenting on his trip he said: "Every ounce of clothing and every dollar which you contribute to Lutheran World Action is being used as an agent of God's mercy among 750,000 suffering refugee Arabs. There can be no more worthy cause than the work Dr. Moll is carrying on there through support given him by Lutherans throughout the world."

DENMARK came to Des Moines the second week in September at a post-Evanston meeting sponsored by Grand View College and the Des Moines Area Council of Churches. Guest speakers were Bishop Skat Hoffmeyer of Copenhagen and Dr. Nils Soe, professor of theology at the University of Copenhagen.

THE REV. RAYNOLD LINGWALL, Red Oak, was installed as first full-time president of the Iowa Conference of the Augustana Church at First Church, Des Moines, early in September. The conference comprises 62 congregations.

THE LUTHER LEAGUE of Iowa presented a check for $1,350 to Dr. Alfred J. Beil, synod president, as a gift to the Centennial Fund. Presentation came at the end of the annual youth camp held at Lake Okaboji, Aug. 16-22. Camp reported highest enrollment in its history—385 young people and leaders. Women's Missionary Society presented a gift of $600 for the fund at its convention in Davenport last May. Congregations are completing the campaign to raise $25,000 for missions and student work at Iowa state schools.

Stewardship in Iowa is taking on large proportions beginning Sept. 7 and ending Dec. 5. During Sept. 7-14 Chester Myrom, stewardship representative, and Dr. Beil will conduct eight area stewardship meetings for church councilmen and pastors. The second series of eight meetings will be conducted across the state Sept. 21-28. The calendar of emphasis in congregations includes congregational dinner meetings for stewardship to be held Oct. 17-27. A campaign for increased church attendance extends from Oct. 31 to Dec. 5. The commissioning of Every-Member-Visitation teams will take

PACIFIC LUTHERAN THEOLOGICAL

An electric eye opens the door and music starts playing automatically in the church auditorium when worshipers walk past an electronic beam at Faith Morningside Church, Inglewood, Calif. The music comes from a record in the pastor's study and is followed by a brief sermonette. Church pastor is the Rev. C. W. Berner and the assistant is his son, the Rev. James Berner.

place on Nov. 21. Dec. 5, which marks the end of the campaign, is the date set for synod-wide thanksgiving services.

St. Matthew's, Davenport, the Rev. W. F. Furman pastor, conducted groundbreaking services early in August for the first unit of a new church building.

Central Church, Mason City, the Rev. Harold Kruger pastor, has purchased a new $15,000 parsonage. Dedication took place Sept. 12. The Rev. Marvin Suhr, pastor of Trinity Church, Webster City, and synod vice president, officiated.

St. Mark's, West Des Moines, the Rev. John K. Shirck pastor, dedicated the first unit of their new church building on Sept. 19. Two services were planned to accommodate the members and guests. The cost of the building, located on a three-acre tract of a new and growing residential area, is $105,000.

MARYLAND

Youth of Synod Meet In League Convention

By WILSON P. ARD

Hagerstown—"The real Christians of the world are those who have lost themselves in living for others," said Pastor Lawrence M. Reese, Youth Work secretary, Board of Parish Education, in the keynote address at the synodical Luther League convention held at Gettysburg College, Aug. 27-29. Discussion groups and addresses centered on the convention theme, "Christward through Devotion, Denial, Dedication."

Sunday morning the Leaguers heard the Rev. Donald W. Prigge, assistant pastor of Reformation Church, Washington, D. C.

New officers elected were: President, Paul McKay, Baltimore; first vice president, Larry Cameron, Baltimore; second vice president, Norma Wieland, Hagerstown; recording secretary, Cynthia Smith, Washington; statistical secretary, Sue Orrison, Adamstown; treasurer, Norma Jean Lineburg, Martinsburg, W. Va.; member at large, Virginia Hamm, Hagerstown. Registration totaled 345.

Accepting a call as student pastor at the University of Illinois, the Rev. Roger Gobbel has resigned as pastor of Manor Parish, effective Sept. 15.

Pastor Herbert J. Buhler has resigned at Trinity Church, Arden, W. Va., to do graduate work at Boston University.

Student William F. Gunther, Jr., Gettysburg Seminary senior, has accepted a call to the Leitersburg parish and will serve as supply pastor until his graduation in November.

To review the educational work of the synod and make plans for extending and strengthening it, a series of conferences on the weekday school and the new children's program will be conducted the last two weeks in October, as follows:

Oct. 18, Jerusalem Church, Baltimore; Oct. 20, All Saints Church, Baltimore; Oct. 21, Keller Memorial Church, Washington;

MARYLAND . . .

Oct. 23, Zion Church, Takoma Park; Oct. 25, St. Benjamin's Church, near Westminster; Oct. 26, Evangelical Lutheran Church, Frederick; Oct. 28, St. Mark's Church, Hagerstown; Oct. 29, St. Luke's Church, Cumberland. Mrs. Mabel B. Fenner, associate secretary of the ULCA Board of Parish Education, will lead the conferences.

CAMP NAWAKWA reported 675 Maryland Synod youth enrolled this season. At the Summer School for Church Workers held at Hood College, Frederick, a record enrollment of 291 young people and adults was reported.

THE REV. CHARLES F. TRUNK, JR., pastor of Bethlehem Church, Harrisburg, Pa., has accepted a call to Evangelical Church, Frederick, effective Sept. 15.

RECENTLY BUILT parsonage of St. Paul's Church, Upperco, Pastor Harold R. Stoudt, was dedicated with services conducted by Synod President J. Frank Fife, and Pastors Richard S. Shanebrook, Immanuel Church, Manchester, and Harold R. Stoudt. Cost of the building is $17,000 . . . Cornerstone for the new parish education building at St. Paul's Church, Frostburg, Pastor William J. Yingling, was laid Aug. 8. The cement block and brick structure is expected to cost about $40,000.

ANNUAL LAYMEN'S RETREAT sponsored by the synodical Brotherhood was held at Camp Nawakwa, Sept. 11 and 12. The Hon. John W. Boehne, Jr., and Mr. Claude O. Meckley, Hanover, Pa., postmaster, were speakers. Sunday morning devotions were conducted by Mr. A. R. Bond, assistant state forester, Annapolis. Noonday dinner speaker was Mr. Robert A. Forsythe, Reformation Church, Washington, D. C. Mr. Earl W. Luckabaugh, Immanuel Church, Manchester, taught the Sunday school lesson, and Holy Communion was administered by Pastor Donald R. Warrenfeltz, Uniontown Parish.

AS AN INNOVATION in parish education St. John's Church, Hagerstown, Dr. L. Boyd Hamm pastor, will inaugurate this fall a junior church and school to be conducted each Sunday at the same hour as the morning church service. In charge will be Seminarian J. Fred Wilson who serves week-ends as student assistant pastor.

A NEW PROGRAM has been set up for the young people of Trinity Church, Hagerstown, Dr. Wilson P. Ard pastor, which will designate Monday evening as "Children's Night." Miss Irene J. Falk, parish worker, Mrs. C. Austin Gardner, Mrs. J. Edwin Rohrer, and a staff of teachers will be in charge.

PENNSYLVANIA

Week-day Church Schools Planned for Allentown

By HENRY W. SNYDER, JR.

ALLENTOWN—A major effort to establish city-wide classes in non-denominational religious instruction will be made in the fall of 1955 under sponsorship of 15 Lutheran parishes in Allentown. At a recent meeting of Lutheran leaders the Rev. Asa Wohlsen was appointed chairman of a committee to study available classroom facilities in Lutheran churches and plan a study program.

"We want to offer a Christian program open to children whose families hold membership in all faiths," said one pastor. "We believe that public school education must be augmented by church-fostered instruction in such studies as the story of the Bible, the life of Christ and simple rules of Christian living."

Pastor Wohlsen emphasized the high goals of the plan, which seeks to take advantage of "released-time" opportunities in the public school program. "This is to be school work on a school level," he declared. "We do not want to conduct a story-telling hour."

Dr. John Cartwright, superintendent of public schools, and city police officials expressed gratification over the project. They believe it will help curb juvenile delinquency.

MEMBERS of Christ Church, Springtown, have provided a new hardwood floor for their church from oak trees growing on their own property. The trees were cut four years ago and allowed to dry until this summer.

when they were taken to the planing mill and fashioned for flooring. Men of the congregation laid the floor and finished it, providing nails and varnish for the job.

Dr. E. A. Stiegler recently observed the fortieth anniversary of his pastorate at St. John's Windish Church, Bethlehem. During these years the congregation has grown from 400 to 1,500. He is "dean" of pastors in Bethlehem. During the past ten years he has been assisted by two younger men, the Rev. Stephen Ballek, 1944-50, and the Rev. Frank Flisser, associate pastor since 1951.

MUHLENBERG COLLEGE has received a $1,850 grant for research in chemistry. The grant was made by Research Corporation of New York City, a non-profit foundation established in 1912 to stimulate research in chemistry in colleges and universities.

More than 100 science teachers from Pennsylvania elementary and secondary schools attended a two-day conference on the Muhlenberg campus late in July.

Post-Evanston Conference To Hear Manikam

By WILLIAM C. ROEGER

NORRISTOWN—Highlighting the Norristown Conference's post-Evanston observance of the World Council of Churches meeting will be a service in Old Goshenhoppen Church, Woxall. Dr. and Mrs. Rajah Manikam of India will address the meeting to which all conference congregations have been invited. Dr. Manikam, an alumnus of the Philadelphia Seminary and well known in this territory, is executive secretary of the World Council for the Far East.

THE ANNUAL summer pilgrimage of the Norristown Conference Luther League took over 200 young people to the Ministerium Camp at Shawnee-on-Delaware. Annually the young people visit one of the synodical institutions. At the camp they enjoyed sports, a picnic supper, worship with an address by Dr. Earl F. Rahn, executive secretary of the synod Board of Education and adviser to the Ministerium Luther League, and closed with a campfire.

WELFARE

LUTHERAN HOSPITALS and Homes Society, Fargo, N. D., announced recently that seven new hospitals had been opened in its service area—Colorado, Kansas, Montana, Nebraska, North Dakota, South Dakota, Wisconsin, Wyoming. This increased the total bed capacity of the society's facilities to 1,636.

LUTHERAN WELFARE SOCIETY of Wisconsin marked the opening of the fifth regional office in the state on Aug. 2. This office, directed by Donald Boyd, is in Appleton. Its establishment means that 14 more counties will be served by the society.

THREE NEW STAFF members have been added by the Social Mission Society of Illinois: the Rev. William LaFountain, assistant city missionary in Chicago, graduate of Valparaiso University and Chicago Seminary; the Rev. Frederick Jacobi, assistant chaplain in the Department of Ministry in Institutions, and Miss Dolores Melching, junior at Temple University in Philadelphia, majoring in social work.

NEW HEAD of the expanded Industrial Department of the Lutheran Welfare League of Columbus, Ohio, is Michael J. Marcia. He began his career in business, became attracted to social work, and later received a Masters' degree in social administration. He comes to the League from the State Department, Division of Services to the Blind.

TWO COLLEGE students swelled the staff of the Children's Home of the South during the summer: Miss Ruth Kyles of Liberty, N. D., a graduate of Woman's College of the University of North Carolina, and John Kniffin of Shalimar, Fla., a graduate of Newberry College. They assisted with the recreation program. A Gettysburg Seminary student, John Butler, member of Christ Church, Millvale, served as chaplain intern to the Lutheran Service Society of Western Pennsylvania during the summer.

PA.: NORRISTOWN . . .

CONFERENCE PRESIDENT PAUL J. HENRY has been busy during the summer installing new pastors. They include the Rev. Robert Lamparter at St. John's, Phoenixville; the Rev. Richard Schaefer at Trinity, Bechtelsville (for the Niantic-Bechtelsville parish); the Rev. Leonard Good at St. John's, Spinnerstown. Ralph H. Casner recently resigned the pastorate of St. Matthew's, Chester Springs, to accept a call to Minersville, Pa.

ST. JOHN'S CHURCH, Ambler, one of the congregations recently received from the Central Pennsylvania Synod, has adopted a "Know Your Ministerium" program. Included was a summer outing to Muhlenberg College.

Members of the Old Goshenhoppen Church, Woxall, are planning a bus tour of the Philadelphia Seminary, the Lankenau School for Girls, the new Lankenau Hospital, the new Philadelphia Deaconess Motherhouse, and the new Mary J. Drexel Home for the Aged. The trip is a project of the Women's Missionary Society.

The North Penn Lutheran Leadership Training School has a new dean this year, the Rev. Richard L. Peterman, and a new idea. In place of the usual devotional period between the class sessions, Dr. Charles F. Brobst will conduct a program entitled, "The Passion for Souls." Courses include "The Book of Romans" (Donald D. Pritz), "The Book of Deuteronomy" (William Coley Roeger), "Teach Us to Pray" (Dr. William R. Seaman), "Truths We Live By" (Luther F. Schlenker), "Cults and Sects" (William A. Davis), "Planning for Children in the Church" (Miss Virginia Applebach), "Thy Mission High Fulfilling" (Wilson H. Hartzell), "Ways of Teaching" (Theodore Getz).

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WANTED

Doctor, dentist and nurse to join with the present doctor in preventive medical program underway for two years and expansion now to be done. Rural isolated community. Plan similar to the Peckham Experiment — rural version — is the goal. Write Richard Ricklefs M.D., Hoopa, California.

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WEST VIRGINIA

New Mission Planned

By HAROLD L. HANN

LARGE INDUSTRIAL developments in the lower Ohio Valley give promise of a new synodical mission field. The Rev. Paul W. Bergstresser, ULCA mission developer, at work in the Point Pleasant area, has set late November as the time for the formal organization of a congregation. Prospects have brightened since recent announcement of the Kaiser Aluminum and Chemical Corporation that it will build two aluminum fabricating plants at a cost of $68,000,000 in nearby Ravenswood.

TO BREACH the barrier of widely separated congregations, Huntington Luther Leaguers entertained in their homes a group of Leaguers from Charleston over a recent summer weekend. Planned recreation, the showing of religious movies, attendance at Sunday school and church in a group, a picnic and vesper devotional service on Sunday evening provided Christian fellowship.

Speaking at worship services at both Fair-

mont and Morgantown on Sunday, Sept. 5, World Council of Churches' delegate, the Rev. J. J. Tiga, principal of the Ranchi Lutheran Seminary in the Gossner mission field of India, told of the Evanston assembly and the Gossner work.

THE SYNODICAL Luther League convention in late August at Jackson's Mill drew young people from almost all parishes of synod. Declared "one of the best in recent years," the convention re-elected as president Glenn Allen Shackelford, Elkins, and as vice president Donna Jo Reed, Clarksburg. Chosen for secretary was Carolyn Dusic, Oakland, and for treasurer Mary Catherine Myers, Huntington.

The fall conference of synod meets Sept. 27-28 at Mt. Calvary Church, Westernport, Md. Scheduled to speak are Gettysburg Seminary President Harry F. Baughman, Dr. C. K. Schultz of the College of Education at West Virginia University, and Dr. Carl C. Rasmussen, Gettysburg Seminary.

A PREACHING MISSION was held late in August at Centennial Church, the Aurora parish, the Rev. George C. Weirick pastor, with Synod President Robert Cassell as the missioner.

Synod Treasurer H. L. Shelhamer reports that 46 per cent of the $10,000 yearly quota for the proposed Lutheran Student Center at Morgantown had been paid by the end of the first half of the year. Synodical stewardship chairman Oscar H. Lindow reports that in the same period 41 per cent was paid on benevolence and 42 per cent toward the 1954 Lutheran World Action quota.

Recently installed as pastors in synod are the Rev. Harry G. Schwegler, at First Church, Parkersburg, June 6; the Rev. Charles W. Strausser at Holy Trinity, Elkins, Aug. 1; and the Rev. Robert L. Meister at Trinity, Charleston, Aug. 22.

ULC Parish Education Board secretary Lawrence M. Reese has completed an itinerary through synod in which emphasis was placed on weekday Christian education and the new children's program. Luther League caravaners have visited several parishes on this territory—Accident, Aurora, Fairmont, Huntington—this summer.

DECEASED

Luther D. Grossman

Luther D. Grossman, 63, died suddenly Aug. 17 at the Tressler Lutheran Home for Children, Loysville, Pa., where he had been superintendent for the past 14 years. He died in his car as he and his wife were preparing to go to Washington, Pa., to visit their son.

Mr. Grossman was born in Lititz, Pa., in 1891. He was a graduate of Susquehanna University, where he also taught for 12 years. He served as secretary of Hanover and Renovo YMCAs and was a teacher in the Lower Merion schools. From 1935 until he was elected superintendent of the Tressler Home, he served the Pennsylvania Department of Welfare.

Surviving are his wife, the former Mildred Goulding of Ardmore, Pa.; a daughter, Mrs. Dorothy Starr, Philadelphia, Pa.; a son, John D. Grossman, Washington, Pa.; and a

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brother, Charles S. Grossman, of Salem, Va.

Funeral service was held in the Children's Memorial Chapel at the Tressler Home Aug. 20, with the Rev. Vernon I. Naugle, pastor of Loysville parish, and the Rev. David S. Kammerer, pastor of St. Paul's Church, Littlestown, Pa., officiating. Interment wa in Moravian Cemetery, Lititz.

Florence A. Beaver

Miss Florence A. Beaver, former bursa of Thiel College, died in Greenville Hos pital Aug. 28 where she had been a patien for several weeks.

Born in Greenville, Pa., a daughter o George and Emma Koser Beaver, she wa educated in the Greenville schools and Thie College, earned a Master of Arts degree a the University of Pittsburgh, and attende University College, Oxford. After two year as a member of the Thiel faculty she wa appointed secretary of the college in 192 and later bursar, serving until 1949.

Miss Beaver was active in the work o Holy Trinity Church.

Surviving are a sister, Frances M. Beaver a brother, Roy C. Beaver; two nephew Lt. George A. Beaver, USN, and Charle A. Beaver, and a niece, Mrs. William Burns Funeral services were held Aug. 31 in Hol Trinity Church, with Dr. Peter Brath, pas tor, and Dr. William E. Eisenberg of Win chester, Va., officiating. Interment was i Greenville.

MISSIONARIES

Departures to Overseas Fields

Currens, Harvey J. To Lutheran Mission Monrovia, Liberia.

Feil, Paul H. To 303-3 Chome, Hyakuni Machi, Shinjuku-Ku, Tokyo, Japan.

Rasmussen, Peter R. To 456-1 Chome Shimo Ochiai, Shinjuku-Ku, Tokyo, Japan

Wolff, Lorin J. To Lutheran Mission Monrovia, Liberia.

Zuch, Robert T. To 22 Sekiden Cho Tanaka Kamikyo Ku, Kyoto, Japan.

Arrivals from Overseas

Huddle, B. Paul. From Japan. 5508 N American St., Philadelphia 20, Pa.

Neve, Lloyd R. From Japan. 193 Larc Ave., Teaneck, N. J.

Nicholas, Eden. From British Guiana 1130 S. 7th St., Springfield, Ill.

Reber, Earl S. From Liberia. 2802 Gilhar St., Philadelphia 24, Pa.

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CHANGES OF ADDRESS

ANSPACH, PAUL P., JR. From 3 Kasumi Cho, Nishinomiya Shi, Kobe, Japan. To 289 Izumi Cho, Isahaya, Nagasaki, Japan.

KOCH, DENNIS. From 22 Sekiden Cho, Tanaka Kamikyo Ku, Kyoto, Japan. To 2 Shimo Itakura Cho, Kayama Kamikyo Ku, Kyoto, Japan.

MATTSON, WALTER W. From 303-3 Chome, Hyakunin Machi, Shinjuku-Ku, Tokyo, Japan. To 3 Kasumi Cho, Nishinomiya Shi, Kobe, Japan.

MEYER, ALEXANDER. From 456-1 Chome, Shimo Ochiai, Shinjuku-Ku, Tokyo, Japan. To 270-2 Chome, Shinmadie, Setagaya-Ku, Tokyo, Japan.

MILLER, MARJORIE. From 303-3 Chome, Hyakunin Machi, Shinjuku-Ku, Tokyo, Japan. To Kyushu Jo Gakuin, Murozono, Shimizu Machi, Kumamoto, Japan.

PHILLIPS, GEORGE A. From Vegeswarapuram, West Godavari Dist., Andhra State, India. To Bethany Compound, Bhimavaram, West Godavari Dist., Andhra State, India.

—Changes of Pastorate—

CENTRAL PENNSYLVANIA

HAFER, GLEN T. From St. James' Church, Hellam. To St. Peter's, Rebersburg.

ILLINOIS

GOBBEL, A. ROGER. From St. Mark's Church, Doubs, Md. To Lutheran student pastor at University of Illinois.

MARKWALD, RUDOLF K. From St. Paul's Church, Nachusa. To Salem Church, Jonesboro.

NORTHWEST

LINDEMANN, GORDON O. From foreign mission field. To St. Andrew's Church, Minneapolis, Minn. 3114 W. 49th St.

NEW YORK

DEPOSIT OF ORDINATION PAPERS. Roscoe Brown Fisher has deposited his ordination papers in the office of the president of the United Lutheran Synod of New York and New England and is no longer on the clerical roll of this synod.

PAUL C. WHITE, *Secretary*

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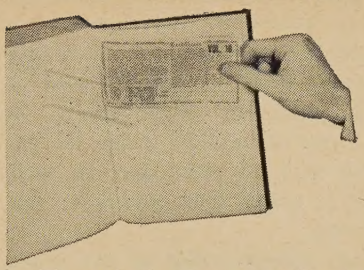

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The Lutheran, September 22, 1954 F366

IN CONCLUSION . . . . . .

ANYONE WHOSE INCOME hasn't doubled in the last 15 years is more poorly paid than in 1939 because the cost of living has doubled. Most people in America have more than twice the income they had 15 years ago, so their "standard of living" has improved. But not ministers.

Although church offerings are triple the 1939 level, pastors have not been given their due share of the money available. The largest part of the increased offerings—especially in the last three years—has gone into new buildings. This has been the greatest construction period in American church history.

There has also been an increase in the proportion of church income given for "benevolence"—the missionary, educational, and charitable work of the churches. United Lutheran congregations, for instance, used 47 per cent of their income for local expenses last year, 32 per cent for unusual expenses (mostly construction and debt repayment), and 21 per cent for benevolence. Fifteen years ago they gave 61 per cent for local expense, 23 per cent for unusual, and 16 per cent for benevolence.

WE SURELY DON'T want men entering the ministry because it is a highly paid profession. There isn't much danger. According to the July *Nation's Business* ("You're Underpaying Your Pastor"), fewer than 10 per cent of American clergymen are paid more than $5,000 a year (*see page 5*). Their income is about the same as artists, barbers, and sailors. Architects, dentists, and lawyers get twice as much money, physicians and surgeons three times as much.

But pastors and their families are expected to dress according to "white collar" standards. Most of them are determined to provide college education for their children. When time comes for retirement, they seldom own homes, have little savings, and small pensions.

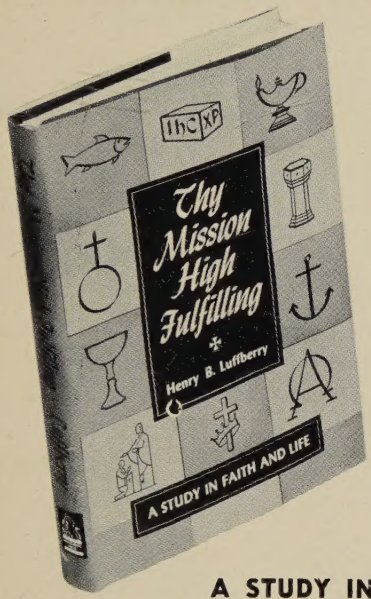
Ministers don't complain much about their low salaries. They haven't any union to make demands for them. Unless some thoughtful member of the church council brings up the question when the annual budget is planned, nothing is done to make provision for more money for the minister.

THESE DAYS the salary should be no less than $3,600 a year, and should be as near twice that amount as the congregation can afford. There is no reason why we should place an unnecessary obstacle in the way of recruiting competent men for the ministry by threatening them with poverty. In years gone by a large number of ministerial recruits were the sons of ministers. Boys growing up in parsonage families that are chronically in debt are not likely to wish to follow their fathers' footsteps.

It is unfortunate for ministers to spend much of their time thinking about salaries. Unselfishness is near the top of the list of Christian virtues. But when it comes time to stock up the kitchen with a modest supply of groceries, or buy shoes for the children, the salary problem can't be ignored.

I can remember the three years when I had to figure how to make $5 do for the last three days of almost every month. I did not find that a character-strengthening discipline. Yet many ministers are in this situation now. Most congregations could solve this problem when they start thinking about their 1955 budget.

—ELSON RUFF



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